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AN

HISTORICAL ACCOUNT

OF THE

INCORPORATED SOCIETY

FOR THE

PROPAGATION OF THE GOSPEL

IN

FOREIGN PARTS.

CONTAINING THEIR

FOUNDATION, PROCEEDINGS, AND THE SUCCESS OF THEIR MISSIONARIES IN THE BRITISH COLONIES, TO THE YEAR 1728.

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BY DAVID HUMPHREYS, D.D.,
SECRETARY TO THE HONORABLE SOCIETY.

LONDON:
PRINTED BY JOSEPH DOWNING,
In Bartholomew-Close, near West Smithfield,
MDCCXXX.

NEW YORK:
STANFORD & SWORDS.
M.DCCC.LIII.

RTO.

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THE PREFACE.

The design of the following Treatise, is to inform the public of the transactions of the Society for Propagating the Gospel; their establishment, labors and success. This account is compiled from papers, transmitted to the Society, by governors of colonies, or persons of note abroad; or from congregations of people, and the missionaries in the plantations. These are commonly referred to, or cited in the body of the Treatise, and the original papers may be still seen, being now in the Society's custody; nor doth there appear any reason to question their veracity, and sufficient exactness in all material points. Some short accounts of the Society's proceedings, have been annually printed; but as these could give the reader but a very imperfect idea of the whole progress in this work, it hath been now thought convenient to give a general view of the Society's labors; because so great and so religious a design, seemed only to want its being better understood, in order to its being more encouraged.

The end proposed is of the highest importance; the propagation of the Christian faith, and the salvation of men's souls. And the serious reader must be much affected with the endeavors of the Society, towards planting religion and virtue, and the due ordering the life and manners of a numerous people spread over exceeding large countries; especially when it is remembered, that the principles implanted in the present people will influence future generations; and though the present age is greatly indebted to this Society, their posterity will be exceedingly more so.

It is hoped the reader, upon perusing the following papers, will find cause to be much pleased with the unexpected success of so great a work. Especially if it is considered, that this Society hath no public income or revenue. This good work was at first supported by the voluntary subscriptions of the members of the Society, and hath been ever since carried on by their contributions, and the casual donations of many other worthy persons. The support of this design must, therefore, be ascribed wholly to that good Providence, which hath influenced such religious and honorable persons to become unforeseen patrons, and many of them (through their concealment of their names) unknown benefactors to this Charity.

The same good Providence hath brought down upon it the peculiar favor of our princes. Queen Mary, by her bounty, gave the chief occasion to the rise of this Society, King William established it, Queen Anne encouraged it, and his late Majesty, King George, supported it; for when the Society's fund was almost exhausted, an humble representation of this matter, from the Society, was laid before his late Majesty, of happy memory, by his Grace the present Archbishop of Canterbury,

the most worthy president of this Society; and his Majesty was graciously pleased to grant his royal letters for a public collection, to enable the Society to carry on so pious a work. The Society have still increasing views of success in their labors, through the favor and protection of his Majesty, now happily reigning, from his known zeal for the Protestant religion, and royal care for the colonies, so considerable a branch of the British monarchy.

It is necessary to remark here, that no notice is taken in the following account of the late General Codrington's noble bequest to the Society, of two plantations in the island of Barbadoes, producing a very considerable yearly income; because that estate is not applicable to the general uses of the Society, such as the supporting of missionaries, catechists and school-masters; but is appropriated to particular uses, mentioned in the late General Codrington's will. The only intent of the following Treatise is to acquaint the public with the Society's endeavors towards settling religion in the colonies on the Continent of America. Whereas in the management of the plantations bequeathed by General Codrington, they act only as trustees; they have already made a considerable progress in the design directed by the General's will, and hope in due time to complete it; and it may then be proper to give the public a particular account of it.

Beneath the S. & Swords, inserted in print on the T. p.,
are the words "(Reprinted in the Church Review for 1851-52.)
V.

THE CHARTER.

WILLIAM THE THIRD, by the grace of God, of England, Scotland, France and Ireland, King, Defender of the Faith, &c., to all Christian people to whom these presents shall come, greeting.

I. Whereas we are credibly informed, that in many of our plantations, colonies and factories beyond the seas, belonging to our kingdom of England, the provision for ministers is very mean, and many others of our said plantations, colonies and factories, are wholly destitute and unprovided of a maintenance for ministers and the public worship of God; and for lack of support and maintenance for such, many of our loving subjects do want the administration of God's Word and sacraments, and seem to be abandoned to atheism and infidelity; and also for want of learned and orthodox ministers to instruct our said loving subjects in the principles of true religion, divers Romish priests and Jesuits are the more encouraged to pervert and draw over our said loving subjects to popish superstition and idolatry.

II. And, whereas, we think it our duty, as much as in us lies, to promote the glory of God by the instruction of our people in the Christian religion; and that it will be highly conducive for accomplishing those ends, that a sufficient maintenance be provided for an orthodox clergy to live amongst them, and that such other provision be made as may be necessary for the propagation of the Gospel in those parts.

III. And, whereas, we have been well assured, that if we would be graciously pleased to erect and settle a Corporation for the receiving, managing and disposing of the charity of our loving subjects, divers persons would be induced to extend their charity to the uses and purposes aforesaid.

IV. Know ye, therefore, that we have, for the considerations aforesaid, and for the better and more orderly carrying on the said charitable purposes, of our special grace, certain knowledge, and mere motion, willed, ordained, constituted and appointed, and by these presents, for us, our heirs and successors, do will, ordain, constitute, declare and grant, that the most Reverend Fathers in God, Thomas, Lord Archbishop of Canterbury, and John, Lord Archbishop of York; the Right Reverend Fathers in God, Henry, Lord Bishop of London, William, Lord Bishop of Worcester, our Lord Almoner, Simon, Lord Bishop of Ely, Thomas, Lord Bishop of Rochester, Dean of Westminster; and the Lords Archbishops of Canterbury and York, the Bishops of London and Ely, the Lord Almoner and Dean of Westminister for the time being; Edward, Lord Bishop of Gloucester, John, Lord Bishop of Chichester, Nicholas, Lord Bishop of Chester, Richard, Lord Bishop of Bath and Wells, Humphrey, Lord Bishop of Bangor, John Montague, Doctor of Divinity, Clerk of our Closet, William Sherlock, Doctor of Divinity, Dean of St. Paul's, William Stanley, Doctor of Divinity, Arch-Deacon of London, and the Clerk

of the Closet, of us, our heirs and successors; the Dean of St. Paul's and Arch-Deacon of London for the time being; the two Regius and two Margaret Professors of Divinity of both our Universities, for the time being; Thomas, Earl of Thanet, Thomas, Lord Viscount Weymouth, Francis, Lord Guilford, William, Lord Digby, Sir Thomas Cookes, of Bently, Sir Richard Bulkley, Sir John Philipps, and Sir Arthur Owen, Baronets; Sir Humphrey Mackworth, Sir William Prichard, Sir William Russell, Sir Edmund Turner, Sir William Hustler, Sir John Chardin, and Sir Richard Blackmore, Knights; John Hook, Esq., Serjeant at Law, George Hooper, Doctor of Divinity, Dean of Canterbury, Geo. Booth, Doctor of Divinity, Arch-Deacon of Durham, Sir Geo. Wheeler, Prebendary of Durham, William Beveridge, Doctor of Divinity, Arch-Deacon of Colchester, Sir William Dawes, Baronet, Thomas Manningham, Edward Gee, Thomas Lynford, Nathaniel Resbury, Offspring Blackhall, George Stanhope, William Hayley, and Richard Willis, Doctors of Divinity, and our Chaplains in Ordinary; John Mapletoft, Zacheus Isham, John Davis, William Lancaster, Humphrey Hodey, Richard Lucas, John Evans, Thomas Bray, John Gascarth, White Kennett, Lilly Butler, Josiah Woodward, Doctors in Divinity; Gideon Harvey, and Frederick Slare, Doctors of Physic; Rowland Cotton, Thomas Fervois, Maynard Colchester, James Vernon, Jr., Joseph Neal, Grey Nevil, Thomas Clerk, Peter King, —— Rock, John Comins, William Melmoth, Thomas Bromfield, John Reynolds, Dutton Seaman, Whitlock Bulstrode, Samuel Brewster, John Chamberlain, Richard King and Daniel Nicholl, Esqrs.; Benjamin Lawdell, John Trimmer, Charles Toriano and John Hodges, Merchants; William Fleetwood, William Whitfield and Samuel Bradford, Masters of Arts, and our Chaplains in Ordinary; Thomas Little, Batchelor in Divinity; Thomas Staino, Henry Altham, William Lloyd, Henry Shute, Thomas Frank, and William Mecken, Clerks, and their successors; to be elected in manner as hereafter directed, be, and shall for ever hereafter be, and by virtue of these presents, shall be one body politic and corporate, in deed, and in name, by the name of *The Society for the Propagation of the Gospel in Foreign Parts;* and them and their successors by the same name, we do, by these presents, for us, our heirs and successors, really and fully make, ordain, constitute and declare one body politic and corporate in deed and in name.

V. And that by the same name, they and their successors shall and may have perpetual succession.

VI. And that they and their successors, by that name, shall and may, for ever hereafter, be persons able and capable in the law to purchase, have, take, receive, and enjoy to them and their successors, manors, messuages, lands, tenements, rents, advowsons, liberties, privileges, jurisdictions, franchises, and other hereditaments whatsoever, of whatsoever nature, kind and quality they be, in fee and in perpetuity, not exceeding the yearly value of two thousand pounds, beyond reprisals; and also estates for lives and for years, and all other manner of goods, chattels, and things whatsoever of what name, nature, quality, or value,

soever they be, for the better support and maintenance of an orthodox clergy in foreign parts, and other the uses aforesaid; and to give, grant, let and demise the said manors, messuages, lands, tenements, hereditaments, goods, chattels, and things whatsoever aforesaid, by lease or leases, for term of years, in possession at the time of granting thereof, and not in reversion, not exceeding the term of one and thirty years, from the time of granting thereof; on which, in case no fine be taken, shall be reserved the full value; and in case a fine be taken, shall be reserved at least a moiety of the full value, that the same shall reasonably and *bona fide* be worth at the time of such demise.

VII. And that by the name aforesaid, they shall, and may be able to plead and be impleaded, answer and be answered unto, defend and be defended, in all courts and places whatsoever, and before whatsoever judges, justices, or other officers, of us, our heirs and successors, in all and singular actions, plaints, pleas, matters and demands, of what kind, nature or quality soever they be; and to act and do all other matters and things, in as ample manner and form as any other our liege subjects of this our realm of England, being persons able and capable in the law, or any other body corporate or politic within this our realm of England, can, or may have, purchase, receive, possess, take, enjoy, grant, set, let, demise, plead and be impleaded, answer, and be answered unto, defend and be defended, do, permit, and execute.

VIII. And that the said Society for ever hereafter, shall and may have a common seal, to serve for the causes and business of them and their successors; and that it shall and may be lawful for them and their successors to change, break, alter, and make new the said seal from time to time, and at their pleasure, as they shall think best.

IX. And for the better execution of the purposes aforesaid, we do give and grant to the said *Society for the Propagation of the Gospel in Foreign Parts*, and their successors, that they and their successors for ever, shall, upon the third Friday in February yearly, meet at some convenient place, to be appointed by the said Society, or the major part of them, who shall be present at any general meeting, between the hours of eight and twelve in the morning; and that they, or the major part of such of them that shall then be present, shall choose one President, one or more Vice-President or Vice-Presidents, one or more Treasurer or Treasurers, two or more Auditors, one Secretary, and such other officers, ministers and servants, as shall be thought convenient to serve in the said offices for the year ensuing; and that the said President, and Vice-Presidents, and all officers, then elected, shall, before they act in their respective offices, take an oath, to be to them administered by the President, or in his absence, by one of the Vice-Presidents of the year preceding, who are hereby authorized to administer the same, for the faithful and due execution of their respective offices and places during the said year.

X. And our further will and pleasure is, that the first President of the said Society, shall be Thomas, by Divine Providence, Lord Archbishop of Canterbury, Primate and Metropolitan of all England; and that

the said President shall, within thirty days after the passing of this Charter, cause summons to be issued to the several members of the said Society herein particularly mentioned, to meet at such time and place as he shall appoint; and that they, or the major part of such of them as shall then be present, shall proceed to the election of one or more Vice-President or Vice-Presidents, one or more Treasurer or Treasurers, two or more Auditors, one Secretary, and such other officers, ministers, and servants, as to them shall seem meet; which said officers, from the time of their election into their respective offices, shall continue therein until the third Friday in February, which shall be in the year of our Lord, one thousand seven hundred and one, and from thenceforwards until others shall be chosen into their places in manner aforesaid.

XI. And that if it should happen, that any of the persons at any time chosen into any of the said offices shall die, or on any account be removed from such office at any time between the said yearly days of election, that in such case it shall be lawful for the surviving and continuing President, or any one of the Vice-Presidents, to issue summons to the several members of the body corporate, to meet at the usual place of the annual meeting of the said Society, at such time as shall be specified in the said summons; and that such members of the said body corporate who shall meet upon such summons, or the major part of them, shall and may choose an officer or officers into the room or place of such person or persons, so dead or removed, as to them shall seem meet.

XII. And we do further grant unto the said *Society for the Propagation of the Gospel in Foreign Parts*, and their successors, that they and their successors shall and may, on the third Friday in every month yearly, for ever hereafter, and oftener, if occasion requires, meet at some convenient place to be appointed for that purpose, to transact the business of the said Society; and shall and may at any meeting on such third Friday in the month, elect such persons to be members of the said corporation, as they or the major part of them then present, shall think beneficial to the charitable designs of the said corporation.

XIII. And our will and pleasure is, that no act done in any assembly of the said Society, shall be effectual and valid, unless the President, or some one of the Vice-Presidents, and seven other members of the said company, at the least, be present, and the major part of them consenting thereunto.

XIV. And we further will, and by these presents for us, our heirs and successors, do ordain and grant unto the said *Society for the Propagation of the Gospel in Foreign Parts*, and their successors, that they or their successors, or the major part of them who shall be present at the first and second meeting of the said Society, or at any meeting on the third Friday in the months of November, February, May and August, yearly for ever, and at no other meetings of the said Society, shall, and may consult, determine, constitute, ordain, and make any constitutions, laws, ordinances and statutes whatsoever; as also to execute leases for years as aforesaid, which to them, or the major part of them

then present, shall seem reasonable, profitable, or requisite, for touching or concerning the good estate, rule, order, and government of the said corporation, and the more effectual promoting the said charitable design; all which laws, ordinances and constitutions, so to be made, ordained and established, as aforesaid, we will, command and ordain by these presents, for us, our heirs and successors, to be from time to time, and at all times hereafter, kept and performed in all things, as the same ought to be, on the penalties and amerciaments in the same to be imposed and limited, so as the same laws, constitutions, ordinances, penalties, and amerciaments, be reasonable and not repugnant, or contrary to the laws and statutes of this our realm of England.

XV. And we do likewise grant unto the said *Society for the Propagation of the Gospel in Foreign Parts*, and their successors, that they and their successors, or the major part of such of them as shall be present at any meeting of the said Society, shall have power from time to time, and at all times hereafter, to depute such persons as they shall think fit to take subscriptions, and to gather and collect such monies as shall be by any person or persons contributed for the purposes aforesaid.

XVI. And shall and may remove and displace such deputies as often as they shall see cause so to do, and to cause public notification to be made of this Charter, and the powers thereby granted, in such manner as they shall think most conducible to the furtherance of the said charity.

XVII. And our further will and pleasure is, that the said Society shall yearly and every year, give an account in writing to our Lord Chancellor, or Lord Keeper of the great seal of England, for the time being, the Lord Chief Justice of the King's Bench, and the Lord Chief Justice of the Common Pleas, or any two of them, of the several sum or sums of money by them received and laid out by virtue of these presents, or any authority hereby given, and of the management and disposition of the revenues and charities aforesaid.

And lastly, our pleasure is, that these our letters patents, or the inrollment thereof, shall be good, firm, valid, and effectual in the law, according to our royal intentions herein before declared. In witness whereof, we have caused these our letters to be made patents. Witness ourself, at Westminster, the sixteenth day of June, in the thirteenth year of our reign.

Per Breve de Privato Sigillo,

COCKS.

AN

HISTORICAL ACCOUNT

OF THE

INCORPORATED SOCIETY, &c.

CHAPTER I.

The Occasions of the First Rise of this Society.

The British Colonies upon the Continent of America, were all settled first by private adventurers, under grants from the Crown, with small numbers of families. It was, therefore, not to be expected that the proper provision, either in the religious or civil concerns of the inhabitants, could be at first made. Indeed if a colony had been planted immediately by the State here, it is not to be questioned but proper care had been taken that both should have been duly regulated. But as the first private adventurers labored under great difficulties at their settling, and under many uncertainties, what the event would be; this, though not a sufficient reason, may yet be an excuse, for their not making the proper provision in this case. A trial was first to be made, of what advantage these settlements would prove, either to the adventurers, or nation, before either would engage themselves in farther expense.

Another misfortune which greatly hindered any uniform and public worship of God being settled, was this: the natives of this kingdom of Great Britain, who removed thither, were of many kinds of denominations; most of them dissenting from the Church of England, and disagreeing as much from each other, in their sentiments of religion and Church government, as from their mother nation and Church. Besides, a further difficulty arose soon, from the conflux of people of several nations of Europe, of various sects and divisions settling in these plantations, which occasioned a still greater diversity of opinions. It is, therefore, not to be wondered, that the people were not earnest to settle any establishment when so few agreed upon any particular form.

But in a small process of time, when these settlements were fixed, and the colonies established, beyond the fear of any ordinary force, which might destroy them; they began not only to see, but very sensibly to feel their wants. Indeed the first planters, those of the British nation especially, as coming from a country blessed with the purest religion and truest liberty, retained some remembrance of both, and lived through the force of that, in those wild parts, among savages and woods, in human civility and decency, though I cannot say in

Christian order; but their children (the generation after them) who had not themselves seen what their fathers had, were but weakly affected with what they might hear from their parents, of the primitive Christian worship, and the ordinances of the Gospel. Some whole colonies lived without celebrating any public worship of Almighty God, without the use of the sacraments, without teachers of any kind, and, in a literal sense of the phrase, without God in the world.

2. In this dark state of things, the Providence of God raised up several eminent persons, who, observing this great calamity, became zealous to redress it; strove to awaken the people into a sense of their wants, and contributed their assistance towards recovering their countrymen from this irreligion and darkness. Among the first we find the honorable Sir Leolyne Jenkins, in his last will and testament, proved the 9th of November, 1685, thus declares, that it was "too obvious that the persons in Holy Orders, employed in his Majesty's fleets at sea, and foreign plantations were too few for the charge and cure of souls arising in those fleets and plantations; and, therefore, he provides, that two additional fellowships be new founded, and endowed at his cost and charges, in Jesus College, Oxford, on condition that the said two fellows, and their successors for ever, may be under an indispensable obligation to take upon them Holy Orders of priesthood, and afterwards that they go out to sea, in any of his Majesty's fleets, when they or any of them are thereto summoned, by the Lord High Admiral of England, and in case there be no use of their service at sea, to be called by the Lord Bishop of London, to go out into any of his Majesty's foreign plantations, there to take upon them the cure of souls, and exercise their ministerial function, reserving to them their full salaries, with the farther encouragement of twenty pounds a year a piece, while they are actually in either of the services aforesaid." This was truly a very wise and good act; but the reader will presently reflect, that two persons, though wholly employed in the plantations, could not take a proper care of a very small part of a people dispersed over so great a Continent. However, this worthy person gave a noble testimony of the piety and necessity of this work, and his example hath no doubt excited the zeal of many others, to advance and carry on so Christian an undertaking.

3. The next great patron and promoter of this design, was the honorable Robert Boyle, Esq., not more distinguished for his noble extraction than eminent piety, and universal learning; he had been appointed by King Charles the Second, the first Governor of a company incorporated by his Majesty, in the year 1661, *For the Propagation of the Gospel amongst the Heathen Natives of New England, and the Parts adjacent in America.* But this design was too narrow, as confined to the conversion of the heathen natives of New England, and the parts adjacent, and could by no means answer the wants of all the foreign plantations, and all the heathen nations adjacent. However, this gave that excellent person an occasion to see the design in general, was unquestionably pious, charitable, and necessary; and agreeably hereto, he did, by a codicil to his last will, settle an annual salary, for some learn-

ed divine or preaching minister for ever, to preach eight sermons in the year, for proving the Christian religion against notorious infidels; and doth require that the said preachers shall be assisting to all companies, and encouraging them in any undertaking for *Propagating the Christian Religion in Foreign Parts.* This recommendation of the design to Posterity, was a still nobler legacy, being such surely, as cannot fail to procure it many more, from those who shall be endued with the same Christian spirit, that noble person was.

4. Some few years after these honorable gentlemen had given their testimony to the piety of this design, it received the greater sanction of royal favor from their late Majesties King Charles the Second, King William and Queen Mary. About the year 1679, the Bishop of London, (Dr. Compton,) upon an application to him from several of the inhabitants of Boston, in New England, petitioning that a Church should be allowed in that town, for the exercise of religion according to the Church of England; made a representation of this matter to his Majesty King Charles the Second, and a Church was allowed to be erected; and farther, in favor of this people, his late Majesty King William, was pleased to settle an annual bounty of one hundred pounds a year upon that Church, which is still continued. The Rev. Mr. Harris is now supported in it, as the Minister's assistant, by this allowance, with the addition of Sir Leoline Jenkins's fellowship in Jesus College in Oxford.

5. But this petition of many of the inhabitants of Boston, for a Church of England Minister about the year 1679, was attended presently with greater consequences. This, and the questioning of the Charter of the country which happened about that time, together with some other matters relating to the Colony, occasioned the religious state of those countries to be more strictly considered; very soon after, Bishop Compton made enquiry how the foreign plantations were provided with clergymen, and found, upon search, that there were not above four ministers of the Church of England in that vast tract of North America, and only one or two of them regularly sent over. To remedy this sad defect, the Bishop made proposals to several of those places to supply them with clergymen; and had generally encouragement to do so. The Bishop, farther to promote this good beginning, obtained of his Majesty, King Charles the Second, a bounty of twenty pounds to each minister or schoolmaster, for his passage to the West Indies; and instructions were given to the governors of the provinces, to permit none authoritatively to serve any cure of souls, or to teach school, but such as were licensed by the Bishop of London. And as a farther greater favor it was ordered, that from that time every minister should be one of the vestry of his respective parish. This provision for a regular clergy, licensed by the Bishop of London, did considerably forward the good work; the people generally built Churches in all the Leeward Islands, and in Jamaica, that is, in those settlements which were rich and able to make provision for the support of their ministers; but this good effect did not extend to the poorer plantations upon the Continent, several of which remained in an utter state of ignorance, and broke into various divisions of all sects and denominations.

6. To remedy this calamity another most signal instance of royal favor was shown to the plantations, by their Majesties King William and Queen Mary; a very noble design was laid, of erecting and endowing a College in Virginia, at Williamsburg, the capital of that country, for professors and students in Academical arts and sciences, for a continual seminary of learning and religion; a stately fabric was intended and partly raised for that purpose, a royal Charter was given, with ample immunities and privileges, and a public fund was allotted for the endowment of it, and a President appointed with an honorable salary, and the College, in honor of the founders, called William and Mary College. But soon after about half the intended pile was raised, before it was furnished with professors and students, or advanced itself above a grammar school, all that was built of the College was unfortunately destroyed by fire. Her late Majesty Queen Mary, of pious memory, showed so hearty a zeal and affection in promoting this work, it would be great negligence or ingratitude in a writer not to remark what a Bishop of our Church justly observes upon this occasion. "Her Majesty took particular methods to be well informed of the state of our plantations; and of those colonies that we have among the infidels. But it was no small grief to her to hear that they were but too generally a reproach to the religion by which they were named, I do not say which they professed, for many of them seem scarce to profess it, she gave a willing ear to a proposition that was made for erecting schools, and the founding of a college among them. She considered the whole scheme of it, and the endowment which was desired for it. It was a noble one, and was to rise out of some branches of the revenue, which made it liable to objections. But she took care to consider the whole thing so well, that she herself answered all objections, and espoused the matter with so affectionate a concern, that she prepared it for the king to settle it at his coming over; she knew how heartily he concurred in all designs of that nature; nor indeed could any thing inflame her more than the prospect of setting religion forward, especially where there were hopes of working upon infidels."

7. This act of Royal favor made Bishop Compton exert all his power to promote the work, and, therefore, for the more orderly settling all Church affairs in Virginia, he appointed the Rev. Mr. James Blair his Commissary there; and soon after appointed the Rev. Dr. Bray his Commissary in Maryland. Upon this occasion, Queen Mary again extended her royal bounty, and gave £200 a year during her life, to support missionaries. Her Royal Highness the Princess Anne, of Denmark, contributed liberally, several of the nobility, and many others of the clergy and gentry, did make such generous contributions towards carrying on this work, that several missionaries were sent and supported in the colonies. Dr. Bray, especially, was enabled to do many public services in Maryland, to settle and procure a support for several new ministers, to fix and furnish some parochial libraries, and to provide schoolmasters, very much to the advancement of religion in those parts; the particulars of which need not be repeated here, since the Rev. Doctor

hath himself given the public a very fair and satisfactory account of his proceedings.

8. While thus this good work was just kept alive by a few private persons, an incident happened which occasioned a Charter to be obtained, and the rise of this Society. Dr. Stanley, Archdeacon of London, now Dean of St. Asaph, who had been one of those who contributed, and usually stirred up others to promote this design, happening to recommend this charity to a late great Prelate's lady, as deserving her bounty for its support, he was told by the Bishop, that though his intentions were very commendable, and the work worthy all encouragement, yet the methods he used to carry it on, were not in law strictly justifiable, but that it was necessary to have a Charter to render the management of this charity safe and secure. The Doctor saw presently, upon reflecting, the objection was very just, but this difficulty did not make him cease from any further endeavors. He was very hearty in promoting this work, and therefore resolved to make application where he had hopes to get the difficulty removed. He acquainted Archbishop Tenison and Bishop Compton with the objection which had been started, upon which the Archbishop moved to think so Christian a work should be stopped, replied, with more than usual earnestness, *then we must have a Charter;* and soon after, he did so effectually represent the religious wants of the plantations to his Majesty, that a Royal Charter was granted, and this Society erected.

This truly was an action suitable to Archbishop Tenison's public spirit and honest zeal for the Protestant religion, and exceedingly becoming his high station and authority in the Church. The American colonies sure, can never without the greatest veneration and gratitude remember him, when they shall many ages hereafter, feel the happy effects of having the Christian religion planted among them, and reflect, how hearty and forward Archbishop Tenison appeared, to obtain that Charter which gave life and authority to so glorious an undertaking; nay, that his zeal and spirit did not rest here; he continued to promote and guide by his wise counsels, the affairs of the Society; he paid them an annual bounty of fifty pounds during his life, and at his death bequeathed them a thousand pounds towards the maintenance of the first Bishop that should be settled in America.

9. A Charter being thus obtained, the next endeavor was to carry their worthy designs into execution. Accordingly his Grace the Archbishop, as empowered by the Charter, caused summons to be issued for the members of the Corporation, to meet within the time limited; and several met at the place appointed, on the 27th of June, 1700, and chose proper officers for transacting their business. At following meetings they made divers rules and orders for their more regular proceeding in the administration of their trust, and subscribed among themselves near two hundred pounds, for defraying the charges of passing the Charter, making the common seal, and other necessary expenses. They also ordered five hundred copies of the Charter to be printed forthwith, and distributed among the members, to be showed by them to all

proper persons, the farther to notify the design they were engaged in, and to invite more persons of ability and piety to assist in carrying it on.

This step was but an opening of the matter to the public; the Society were diligent to consider of farther and more effectual ways and means, to obtain subscriptions and contributions, sufficient to enable them to bear the expense of sending many missionaries abroad. They immediately agreed that the best argument to mankind was example, and the most effectual means to engage others to contribute, was to lead the way themselves, by subscribing towards the support of the work. Accordingly, Archbishop Tenison, the President, the Vice-Presidents, all the Bishops and members then present, did subscribe a yearly sum to be paid to the Treasurer of the Society, for the public uses, according to a form of subscription drawn up for that purpose. Having now made this advance themselves, they gave out deputations under their common seal, to several of their members, and other persons of figure and interest in the counties of England and Wales, signifying their being constituted and appointed by the corporation to take subscriptions, and to receive all sums of money, which should be subscribed or advanced for the purposes mentioned in the Charter. And here it is to be gratefully acknowledged, that several worthy persons did, with a public spirit, take these deputations, to help on with a work so truly for the national interest, and the honor of common Christianity; and did by their example and instances, so influence several well disposed persons, that considerable remittances of benefactions to the corporation were soon made, which enabled them to enter on the work with success.

10. Particularly from the gentlemen and clergy of Lincolnshire, through the hands of the Rev. Mr. Adamson, Rector of Burton Cogles, and Mr. Evans, Rector of Ussingham; from the clergy of the Diocese of York, by the countenance of the Archbishop, and the care of his Chaplain, the Rev. Dr. Deering; from the clergy and others in Northamptonshire, by the hands of the Rev. Dr. Reynolds, (now Lord Bishop of Lincoln,) Chancellor of the Diocese of Peterborough; from several Divines in Suffolk, transmitted to the Rev. Mr. Shute; from the gentry and clergy in Shropshire, returned by the Rev. Mr. Wroe, Warden of Manchester College; from a Society of Clergy in Devonshire; and especially from the gentry and others in or near Exeter, transmitted by the Rev. Mr. Richard King, which worthy gentleman, together with several of his friends, hath been a constant benefactor to this Society from its first rise, and hath upon many occasions very much promoted its interest. The Society received also several sums of money remitted by Sir Edmund Turner, and from other persons deputed by the Society in Cærmarthenshire and Pembrokeshire, remitted by Sir John Philips, of Picton Castle in Pembrokeshire, Baronet, who had not only zealously promoted the design of this corporation, of which he was a member appointed by Charter, but also very much assisted several other religious societies, whereby the honor and interests of religion might be advanced, and the public good promoted.

Nor were there only such persons of piety and honor who appeared

openly in carrying on this great work, but even at first, and ever since, there have been several benefactors, who, with a too modest concealment of their names, have made great benefactions to the Society. I shall remark only through whose hands, and probably by whose influence, several benefactions just at the rise of the Society came. The chief of these were reported and paid to the corporation by Dr. Beveridge, afterwards Bishop of St. Asaph, Dr. Burnet, Bishop of Sarum, Dr. Sharpe, Archbishop of York, Dr. Wake, now Archbishop of Canterbury, and President of this Society; by the Rev. Mr. Gibson, now Bishop of London, the Rev. Mr. Waddington, now Bishop of Chichester, the Hon. Colonel Colchester, Sir William Drake, Sir Thomas Trollop, Sir Edward Seeward, Mr. Meux, Mr. Torriano, the Rev. Mr. Stubs, now Archdeacon of St. Albans, the Rev. Mr. Shute, Mr. Brewster, Mr. Arthington, Mr. Hanky, Mr. Broughton. But the greatest benefaction soon after the establishment of the Society, was in the year 1702. Dr. Mapletoft reported to the Board, that a person who desired to be unknown, had sent him a present of one thousand pounds, and desired it might be laid out in land or rent charges, or otherwise for the use of the Society and their successors for ever, the name of the honored person being, by strict command, concealed till after the demise: Dr. Mapletoft then declared it, and his declaration is thus entered upon the Society's books, February 1, 1705, "Whereas the sum of one thousand pounds was sent as a benefaction to this Society, from an unknown person, by the hands of the Rev. Dr. John Mapletoft, the said Dr. Mapletoft doth now inform the Society, that the said unknown person is lately deceased; and that therefore he is now at liberty to impart her name and quality, which were before concealed by her own command; she was dame Jane Holman, the relict of Sir John Holman, of Weston in Northamptonshire, a lady of great humility, piety, and charity;" this donation, with an addition of near £300, was laid out by the Society, in purchase of land in Essex, now in the Society's possession.

CHAPTER II.

Enquiries made into the Religious State of the Colonies. The particular State of each Colony described.

The Society thought they had now made a promising entrance into the discharge of the trust committed to them, and from the zeal of their members, and other corresponding gentlemen, had hopes of gaining a fund sufficient to make a first step in so great a work. They were acquainted with the general condition of the colonies with regard to religious affairs, but thought this knowledge not sufficient to proceed upon; they made enquiries of all proper persons, merchants, and others

here, and wrote to governors, congregations of people, and other persons of distinction in the plantations, for a more particular account of the state of religion in the American Colonies; that by such a distinct information, they might more suitably apply their help where it was most wanted and most desired.

And they received indeed from thence a more melancholy account than any their fears could suggest, several relations setting forth, that the very Indian darkness was not more gloomy and horrid, than that in which some of the English inhabitants of the colonies lived. Such as did truly verify this observation in the Charter: "Some colonies and plantations wholly destitute and unprovided of a maintenance for ministers, and the public worship of God, and for lack of such support and maintenance, many of the subjects of this realm want the administration of God's Word and sacraments, and seem to be abandoned to Atheism and Infidelity; and also for want of learned and orthodox ministers to instruct them in the principles of true religion, divers Romish priests and Jesuits are more encouraged to pervert and draw them over to popish superstition and idolatry." These words of the Charter do truly exhibit the reason, and set forth the necessity of the establishment of this Society; because as to the first remark, that "great numbers of the inhabitants were abandoned to atheism and infidelity," this will appear too plain from numerous instances in the following papers. How indeed could it be otherwise in those rude countries, and in these latter times, when it cannot with any degree of modesty be denied, but that a prevailing spirit of deism hath appeared, even here at home, setting at naught all revelation, treating every religion as alike imposture and fraud, and all the teachers of them as equally deceivers of mankind. And with regard to the other particular mentioned in the charter, that Jesuits might more easily seduce the people to popish superstition and idolatry, this is very evident; for, inasmuch as the people, through the want of clergy, were abandoned to atheism and infidelity, it is an easy step from atheism into popery; because whosoever hath no inward sense nor persuasion of the truth of any revelation, is open to take upon him the outward profession of popery at any time, as various interests and inclinations may sway him.

The Society, upon their first engaging in this work, presently perceived it consisted of three great branches, the care and instruction of our own people, settled in the colonies; the conversion of the Indian savages, and the conversion of the negroes. The English planters had the title to their first care, as brethren and countrymen, as having been once Christians, at least their parents. Besides, it would be ineffectual to begin with an attempt to convert the Indians and negroes, and to let our own people continue in their gross ignorance, or supine negligence of all the duties of Christianity: for both the former sorts of men, would necessarily take their first impressions concerning Christianity, from the English; and when they found them pay so little obedience to the laws of the Gospel, must either neglect it as an unprofitable labor, or hate it as a heavy imposition.

2. The Society began therefore with the English, and soon found there was more to be done among them, than they had as yet, any views of effecting. The reader shall here have a small sketch of the state and condition of each colony, formed from accounts, the governors and persons of the best note, sent over to the corporation: for surely, the mere relation of the state of these countries, must raise a very affecting reflection in a person of a serious spirit; when he observes such great numbers of people in the colonies, living without any ministration of the Gospel in many places. If he should only consider them as now, in their present condition; the people very numerous, the countries exceeding large, the climates healthy, the soils very rich, the rivers large and navigable hundreds of miles up into the main land, the harbors many, capacious, and safe: these are great natural advantages, and capable of vast improvements by industry. But if the reader should carry on his thoughts farther, and consider them as a thriving people, colonies which may grow up into powerful nations, and that from these small beginnings what a mighty English empire may one day flourish in those parts, can it seem an indifferent thing, a small matter, to any true believer, whether so great people (for such they may one day be) should be Christians or not?

3. I shall therefore give a summary view of the particular state of each colony, when the Society engaged in this work, beginning with the most southern colony on the continent: this is South Carolina, extending in length on the sea coast, three hundred miles; and into the main land near two hundred miles. It was granted by patent from the crown, in the year 1663, and settled soon after, containing in the year 1701, above seven thousand persons, besides negroes and Indians, and was divided into several parishes and towns. Yet though peopled at its first settlement with the natives of these kingdoms, there was, until the year 1701, no minister of the Church of England resident in this colony; though great numbers of the inhabitants were very desirous of having ministers of the Church of England; and with very few teachers of any other kind; neither had they any schools for the education of their children.

The next colony, North Carolina, extending on the sea-coast above one hundred miles, and into the land about one hundred, was divided into several townships, and peopled from England. It contained above five thousand inhabitants, besides negroes and Indians, in the year 1701, all living without any form of divine worship publicly performed, and without schools for the education of their children in the elements of learning and principles of religion.

In the year 1703, Mr. Henderson Walker, a gentleman of that country, describes the state of it thus to the Bishop of London: We have been settled near these fifty years in this place, and I may justly say, most part of twenty-one years on my own knowledge, without any minister of the Church of England, and before that time, according to all that appears to me, much worse; George Fox, some years ago,

came into these parts, and by a strange infatuation did infuse his Quaker principles into some small number of people.

Nay, in the year 1712, Mr. Gale, a gentleman of figure in that country, wrote to England to his father, that since he had been an inhabitant of that country, which was about eight years, religion continued in a very low ebb, and the little stock the settlers had carried over with them, was in danger of being totally lost, without speedy care of sending ministers. The country had been ever since it was settled by the English, without a minister residing, and all the children under eighteen years of age, (from the time the last minister was there,) continued unbaptized, many of which had been cut off in a massacre committed by the Tuscarow Indians. This account was by that gentleman's father here delivered to the Archbishop of York, (Dr. Sharpe.)

4. The next colony, Virginia, the most ancient of all in America, was in a much better condition; this had not only the advantage of being planted first, but also of being settled by a corporation or company of noblemen and merchants in London, who acted with a more public spirit and purse, than the few proprietaries and adventurers in the other plantations could: the first settlers here were for the most part members of the Church of England, and as soon as the colony was established beyond the fear of common calamities, they began to provide for their souls as Christians, as well as to take care of their temporal concerns as merchants; accordingly in the year 1712, the whole country was laid out into forty-nine parishes or townships, and an act of assembly made, fixing a salary upon the minister of each parish. A church was built of timber, brick, or stone in each parish, and many other chapels of ease, all decently adorned for the celebration of public divine service. For some years at first, they wanted a great many ministers for vacant places; but have, since Dr. Bray's being appointed Commissary there, had church matters put in a more orderly method. A regular clergy, with the advantages of some parochial libraries, hath been established, and many schools have been erected for the education of their children. The Society therefore did maintain no ministers in Virginia, as thinking the people able to make a sufficient provision for their support themselves, though they have on some occasions made gratuities to clergymen there.

The next colony, Maryland, a spacious country, and like Virginia, perhaps the best watered of any in the world, abounds with numerous commodious harbors. The first settlement made here, was in the year 1633, consisting of about two hundred English, the chief of which were gentlemen of good families. By the good conduct of the first governors, the colony grew up and flourished soon, and religion now is pretty well established among them. Churches are built, and there is an annual stipend allowed each minister by a perpetual law; which is more or less according to the number of taxables in each parish, and is levied by the sheriff among other public revenues: yet notwithstanding these advantages, nowhere else to be found in the English America, except Virginia, they wanted several more clergymen for their

parishes; but since the beginning of the late Governor Nicholson's time, the face of affairs is much mended, and the churches are now crowded with persons duly attending divine service, the number of Papists, who went over there, hath decreased, Quakerism hath lost ground, and true religion made considerable advances. The Society have sent no missionaries hither, though this colony required a larger number of clergymen; because there hath hitherto been a loud and urgent call for all their fund could give, by the following colonies, which were, until supplied by the Society, entirely destitute of a minister.

5. Pennsylvania is the first of these, a large country, extending above one hundred and twenty miles in length, and in some parts of a great breadth; settled first by some Dutch and Swedes; the Dutch plantation fixed on the freshes of the river Delaware. The Fins of some inhabitants of Finland, composed the Swedish colony; the Swedes applied themselves to husbandry, the Dutch to trade, the latter grew soon too powerful for the former; and though the King of Sweden appointed formerly a governor here to protect his subjects, yet in the year 1655, the Swedish Governor, John Rizeing, made a formal surrender of the country to the Dutch Governor. But the English fleet, in the year 1664, having obliged New Amsterdam, now called New York, to surrender, and the English also making themselves masters of the adjoining plantations on the continent, both parties in this country, the Dutch and Swedes, peaceably submitted to the English. Mr. Penn, the proprietary, who had the grant of this country, called it from his own name Pennsylvania. There were but few English in this colony, before this gentleman carried over a considerable body of adventurers, about two thousand persons, all Quakers, who were more readily disposed to venture with him, as being reputed the head of that sect of people in England.

This spacious country was thus settled by people of several nations, and of various opinions in religion; the Dutch were Calvinists, the Swedes, Lutherans, the main body of the English, Quakers: but a few years after the Quakers settled here, persons of several other persuasions in religion came over, and some members of the Church of England. The Quakers also divided among themselves, on account of some different sentiments in religion, and set up separate meetings. The other inhabitants followed each what was good in his own eyes. The public worship of God was generally neglected, and the whole people lived without the instituted means of grace and salvation; though a great body of men, amounting now to near ten thousand persons, settled in several commodious towns for trade and husbandry. But they have since approved themselves a worthy and industrious people, and have of late years, since the Church of England worship hath been set up among them, by voluntary contributions, built several churches, erected schools, reformed their lives and manners, and made considerable improvements in trade, husbandry, and industry of all kinds.

6. The next colony is New York Government, formerly called Nova Belgia, or New Netherlands, because first settled by the Dutch; the soil is said to be exceeding fruitful, and the climate the most healthy of all the British America. The first bounds of this country, when possessed by the Dutch, were Maryland on the south, the main land as far as it could be discovered westward, the great river Canada, northward, and New England, eastward. The East and West Jerseys were afterwards taken out of it, and given to under proprietaries, by the Duke of York, who had the grant of the whole. The Jerseys were first settled by Swedes and some Dutch, afterwards by English inhabitants; however, as New York and the Jerseys are now under one Governor, the reader may consider them as one country, extending near four hundred miles in length, on the sea coast, and in breadth one hundred and twenty. A very spacious country, enriched with two noble streams, the Hudson and Delaware rivers, running several hundred miles, and navigable up above one hundred into the main land, by ships of great burthen, and both falling into the sea with commodious harbors. I must not omit mentioning here, Long Island, a considerable branch of this government. It is situate opposite to the New York coast, an Island above one hundred miles long, and about twelve broad, settled first by the Dutch, and afterwards by some English from New England, now a populous country, exceedingly fruitful, having on the east part ten English towns, who were computed to have above eight hundred families in the year 1701, and on the west part, nine Dutch towns, reckoned to contain above five hundred families. The people were of various sects and denominations, chiefly Independents and Quakers, who had removed from New England, together with many others not professing any sort of religion.

The whole body of this government, Long Island, Staten Island, the counties on the continent, and both the Jerseys, had no public worship duly settled; a great variety of sentiments and schemes in religion obtained everywhere, and the Dutch who remained there under the English government, lived in the most orderly and Christian manner: I shall give a description of the religious state of this country, in the words of an excellent person, Colonel Heathcote, a gentleman who had a considerable fortune there. He wrote thus to the Society in 1704. "Being favored with this opportunity, I cannot omit giving you the state of this country, in relation to the Church, and shall begin the history thereof, from the time I first came among them, which was about twelve years ago. I found it the most rude and heathenish country I ever saw in my whole life, which called themselves Christians, there being not so much as the least marks or footsteps of religion of any sort. Sundays were only times set apart by them for all manner of vain sports and lewd diversions, and they were grown to such a degree of rudeness that it was intolerable. I having then the command of the militia, sent an order to all the Captains, requiring them to call their men under arms, and to acquaint them, that in case they would not in every town agree among themselves to appoint read-

ers, and to pass the Sabbath in the best manner they could, till such times as they could be better provided; that the Captains should every Sunday call their companies under arms, and spend the day in exercise; whereupon it was unanimously agreed on through the country, to make choice of readers; which they accordingly did, and continued in those methods for some time." This description given by that worthy person, who proved afterwards highly instrumental in settling religion, both here and in the neighboring countries, was confirmed by many accounts from other hands.

The reader will, in the sequel of this piece, have the pleasure to see the face of things in this colony exceedingly changed for the better; and that since the Society have sent missionaries hither, the inhabitants have thrown off all their former rudeness, and become a religious, sober, and polite people, and as traders to New York assure us, resemble the English very much, in their open behavior, and frank sincerity of spirit.

7. The next colony is New England, almost deserving that noble name, so mightily hath it increased, and, from a small settlement at first, is now become a very populous and flourishing government. The capital city, Boston, is a place of great trade and wealth, and by much the largest of any in the English Empire in America, and not exceeded but by few cities, perhaps two or three, in all the American world. It is foreign to the purpose of this treatise to describe its ancient division into four great districts or governments; the whole country, New England, extends above four hundred miles on the sea-coast, and near two hundred miles into the main land westward in some places. This colony was first settled in the year 1620, by Protestant dissenters of many denominations, but chiefly Independents, Brownists, and Presbyterians. They did at their first settling contend with, and by their great constancy, at last surmount exceeding difficulties; and have through their industry raised a plentiful and delightful country out of a barren and waste wilderness: it ought to be owned to the just honor of this people, that the first settlers who left their native country, England, appear to have done it, out of a true principle of conscience, however erroneous. As soon as they had fixed the civil magistracy, they did establish a public worship of God; and suitable to this prudent as well as religious procedure, the colony throve apace, and hath now far outstripped all the others. But when the Independents found themselves fixed in power, they began to exact a rigid conformity to their manner of worship. Men of all persuasions but their own, were styled opprobriously sectaries, and though they had declared at first for moderation, and a general liberty of conscience, they, notwithstanding, banished and drove out of the country, the Quakers, the Antinomian and Familistical parties. However, there are many circumstances which alleviate and soften some particulars, which might seem rigorous in their administration. New England was at the beginning harrassed with various sectaries, who under the umbrage of liberty of conscience, took a great licentiousness in all religious and civil matters. I shall

mention a few of the chief, from their own historians: *"The Antinomians, who deny the moral law of God to be the rule of Christ to walk by in the obedience of faith. The Familists, who reject the sure written Word of God, and teach men to depend upon new and rare revelations for the knowledge of God's electing love towards them. The Conformitants or Formalists, who bring in a form of worship of their own, and join it with the worship God hath appointed in his Word. The Seekers, who deny all manner of worship and all the ordinances of Jesus Christ, affirming them to be quite lost, and not to be attained till new apostles come; besides these, there were Arrians, Arminians, Quakers;" with these New England swarmed, and their own best writers give us a very melancholy account of their enthusiastic behaviour.

But the most impudent sectarists, a sect heard of in no other part of the world, were the† Gortonists, so named from their vile ringleader, one Gorton, who set up to live in a more brutal manner than the wild Indian savages; in defiance and contempt of any means for instructing themselves in the knowledge of God, and without any civil government to restrain them in common humanity and decency. This blasphemous fellow had his followers, and was with difficulty suppressed by the civil power, in Governor Dudly's time, in the year 1643. Yet though the civil magistrate could stop the progress of this iniquity, so far as to prevent its being an allowed and tolerated faction or party; yet still, down to this day, there hath continued a succession of people, who have not been ashamed to own and maintain his impious tenets, commonly called now Gortonian principles.

8. After these sectaries had rose and fallen, another sort of people appeared, professing themselves members of the Church of England. These too were looked upon as sectaries, with what degree of modesty or truth the reader must judge. It is true indeed, at the settling of the country, as hath been before observed, Independents were the first planters, who removed from England, from what they thought persecution; but since that time, great numbers of people, members of the Church of England, have at different times settled there, who thought themselves surely entitled, by the very New England Charter, to a liberty of conscience, in the worshiping of God after their own way. Yet the Independents (it seems) were not of this sentiment, but acted as an establishment. The members of the Church of England met with obstructions in setting up that form of worship, and therefore a great number of the inhabitants of Boston, got an humble petition to be laid before His Majesty, King Charles the Second, by Dr. Compton, then Bishop of London; praying that they might be allowed to build a church at Boston, and to perform divine worship according to the Church of England. This petition was granted, a church was soon after built, and frequented by a numerous congregation; upon this

* History of New England, printed 1654, p. 24.
† Vid. ib. p. 185.

occasion, the members of the Church of England in many other towns in New England, declared their desire of the like advantage of worshiping God after that way, wrote very zealous letters to Bishop Compton for ministers; and now it appeared they were a very considerable body of people.

9. Newfoundland is the next and most northern colony of the English, lying between forty-six and fifty-three degrees of northern latitude; it is a large island, as big as Ireland. The first settlement was made here in the year 1610. The English frequent this island chiefly for the cod fishery on the sand banks, not for the improvement of the soil of the country, which is said to be worth little; and therefore they have not built any towns, but made only settlements, which they chose to call harbors. However, there is one place which may deserve the name of a town, namely, St. John's, situate commodiously within the neck of an harbor. The houses were built on the northern shore, and every family had a sort of wharf to dry his fish on. There was a handsome church built here, before the French, in 1705, burnt this town and the church. After the English had again drove out the French, they built another small church and houses for themselves round the fort, for their greater security. Though the constant inhabitants in this place are but few, yet in fishing seasons great number of English repair thither for catching cod; some years there have been five hundred sail of ships laden with cod. There are computed to be here about five or six settlements, containing in all, about five hundred families constantly residing on the island. The people are poor, and unable to support a minister, and at the time this corporation was established, had none: therefore that the whole island, all the settlers, and many thousands of occasional inhabitants, might not be destitute of having the public worship of God celebrated, the Society sent the Rev. Mr. Jackson thither, allowed him an annual salary for several years and made him other gratuities.

10. This is the description of the religious state of the colonies. I shall contract the whole into a short view, as the Honorable Governor Dudley, Colonel Morris, and Colonel Heathcote, have represented it in their memorials. "In South Carolina there were computed seven thousand souls, besides negroes and Indians, living without any minister of the Church of England, and but few dissenting teachers of any kind, above half the people living regardless of any religion. In North Carolina, above five thousand souls without any minister, any religious administrations used; no public worship celebrated, neither the children baptized, nor the dead buried in any Christian form. Virginia contained above forty thousand souls, divided into forty parishes, but wanting near half the number of clergymen requisite. Maryland contained above twenty-five thousand, divided into twenty-six parishes, but wanting also near half the number of ministers requisite. In Pennsylvania (says Colonel Heathcote) there are at least twenty thousand souls, of which, not above seven hundred frequent the Church, and there are not more than two hundred and fifty communicants. The two Jerseys contain about fifteen thousand, of which, not above six hundred fre-

quent the Church, nor have they more than two hundred and fifty communicants. In New York Government we have thirty thousand souls at least, of which about one thousand two hundred frequent the Church, and we have about four hundred and fifty communicants. In Connecticut colony in New England, there are about thirty thousand souls, of which, when they have a minister among them, about one hundred and fifty frequent the Church, and there are thirty-five communicants. In Rhode Island and Narragansett, which is one government, there are about ten thousand souls, of which, about one hundred and fifty frequent the Church, and there are thirty communicants. In Boston and Piscataway Government, there are about eighty thousand souls, of which, about six hundred frequent the Church, and one hundred and twenty the sacrament. In Newfoundland, there are about five hundred families constantly living in the place, and many thousands of occasional inhabitants, and no sort of public Christian worship used. This is the true though melancholy state of our Church in North America; and whoever sends any other accounts more in her favor, are certainly under mistakes; nor can I take them (if they do it knowingly) to be friends to the Church; for if the distemper be not rightly known and understood, proper remedies can never be applied."

CHAPTER III.

The People in the Colonies very desirous of Ministers of the Church of England. Requests from Congregations of people in each Colony.

The Governors of several Colonies, and other gentlemen of character abroad, and merchants here in London, having given such a particular description of the religious state of the plantations, the Society found it was high time to enter upon the good work. They were pleased to see, that as the people were plainly in great want of a Christian ministry, so they showed also a very earnest desire of being assisted with such. For after it was known publicly in the plantations, that this Society was erected, and that they intended to send ministers to such places as should desire them; especially, after the Rev. Mr. Keith and Mr. Talbot, who had been sent traveling preachers through all the Colonies of the Continent, had finished their mission; the people seemed to awake from the lethargy they had so long laid under, great numbers of the inhabitants, of various humors and different tenets in religion, began to contend with great zeal which should be first supplied with ministers of the Church of England, and wrote very earnest letters to the Society. This was a strife very agreeable to the Society, and now they promised themselves their labor should not be in vain, nor their honorable benefactors charity, like water spilt upon the ground. They thought any further delay now would be inexcusable, after the people had pressed so earnestly for their assistance.

Indeed, the Society through the whole management of the trust, have been so far from acting with an over busy zeal of obtruding the Church of England worship upon any sort of people abroad, that they have always this unpleasing reflection; that they have not been able to give any assistance to great numbers of people, who have, in very moving terms, with a true Christian spirit, requested it; and whom they knew to stand very much in want of it. There remained upon their books entries of numerous petitions from congregations of sober and well-disposed people praying for ministers, which, to their own great discomfort, they have been forced to pass by, on account of the smallness of their fund; and not one instance of a minister settled in any place, where many of the inhabitants did not earnestly desire it, and to the utmost of their power contribute towards his support. That the public may be fully acquainted with this disposition in the colonies, it will be proper here to give the reader the people's request to the Society in their own words; to let the people speak for themselves, that the world may judge, whether this Christian work was not as necessary, as surely it is pious.

The memorials and petitions of the governors and congregations of people shall be laid down next, in the same order the state of the colonies was described, beginning with South Carolina, the more Southern colony.

2. The first memorial from South Carolina, was from the Governor and Council of Carolina, dated at the Council-board, at Charlestown, signed by the Governor, Sir Nathaniel Johnson, and the members of the Council in 1702. It runs thus:—"We could not omit this opportunity of testifying the grateful sense we have of your most noble and Christian charity to our poor infant Church in this province, expressed by the generous encouragement you have been pleased to give to those who are now coming missionaries, the account of which we have just now received by the worthy missionary, and our deserving friend and minister, Mr. Thomas, who, to our great satisfaction, is now arrived. The extraordinary hurry we are in, occasioned by the late invasion, attempted by the French and Spaniards, from whom God hath miraculously delivered us, hath prevented our receiving a particular account from Mr. Thomas of your bounty; and also hath not given us leisure to view your missionary's instructions, either in regard of what relates to them or to ourselves; but we shall take speedy care to give them all due encouragement, and the venerable Society the utmost satisfaction. There is nothing so dear to us as our holy religion, and the interest of the Established Church, in which we have (we bless God) been happily educated; we therefore devoutly adore God's Providence for bringing, and heartily thank your Society for encouraging so many missionaries to come among us. We promise your honorable Society, it shall be our daily care and study, to encourage their pious labors, to protect their persons, to revere their authority, to improve by their ministerial instructions, and as soon as possible, to enlarge their annual salaries. When we have placed your missionaries in their several parishes according to your directions, and receive from them an account

of your noble benefaction of books for each parish, we shall then write more particular and full. In the meantime, we beg of your honorable Society to accept of our hearty gratitude, and to be assured of our sincere endeavor, to concur with them in their most noble design of propagating Christ's holy religion." Mr. Thomas was obliged upon necessary affairs to come to England in 1705, and soon after returned to Carolina. The Society received another letter from the Governor and Council, dated December, 1706, acquainting them with the Rev. Mr. Thomas' death, and desiring more missionaries might be sent. Their words are these: "Mr. Samuel Thomas, whom we designed for Charlestown, we were so unhappy as to lose, for he died in some few days after his arrival. His death hath been a very great loss to this province, he being a person of great piety and virtue, and by his exemplary life, diligent preaching, and obliging carriage, had the good will of all men. He not only brought over several of the dissenters, but also prevailed upon several who professed themselves members of the Church of England, to lead religious lives, and to become constant communicants, and other considerable services he did for the Church. We shall now have occasion for four more ministers in the country, besides one for Charlestown; so we do most humbly request your honorable Society, to send four more ministers for the country, and upon your recommendation we shall have them fixed in the several parishes there."

These letters are sufficient to show the sense of the country concerning receiving clergymen of the Church of England, upon the first sending a missionary. I must here, once for all, remark to the reader, that upon the death of a missionary, the same earnest desire for a successor hath been always continued.

3. The next government, North Carolina, was later settled, had been harassed with intestine feuds and divisions, and almost destroyed by an Indian war; the Society at first sent hither only one missionary, the Rev. Mr. Adams, and he was soon obliged, on account of several distressing circumstances, to return to England. Colonel Glover, then Governor of the country, the Church-wardens, and vestry of Coratuck, of Pascotank, and Chowan Precincts, where he had chiefly employed his labors, wrote to the Society upon his departure, in the year 1710, and did, with great earnestness, represent their want of ministers. I shall give the reader here only one letter, from the Church-wardens and Vestry of Coratuck, because the others are much of the same strain, conceived, indeed, in very plain, but strong and affecting terms. "We, the Church-wardens and Vestry-men, as representatives, and at the request of the precinct and parish of Coratuck, North Carolina, do desire to offer our grateful acknowledgments in the most humble and hearty manner, to the Most Rev. Father in God, Thomas, Lord Archbishop of Canterbury, President, and the rest of the members of *The Society for the Propagation of the Gospel in Foreign Parts*, for their pious care in sending the Rev. Mr. Adams among us, who hath, during his abode here, behaved himself in all respects as a minister of Christ, exemplary in his life, and blameless in his conversation; and now, being bound

for England, we, with sorrowful hearts, and true love and affection, take our leave of him. We shall ever bless that Providence which placed him among us, and should be very unjust to his character, if we did not give him the testimony of a pious and painful pastor; whose sweetness of temper, diligence in his calling, and soundness of doctrine, hath so much conduced to promote the great end of his mission, that we hope the good seed God hath enabled him to sow, will bear fruit upwards. This hath in some measure appeared already, for though the Sacrament of the Lord's Supper was never, before his arrival, administered in this precinct, yet we have had more Communicants than most of our neighboring parishes of Virginia, who have had the advantage of a settled ministry for many years. We have no more to add, but beg the honorable Society will be pleased to continue us still under their charitable care, for whatever our merits be, our necessities are great, and all the return we can make, is to praise God for raising up so many truly good friends to our souls; and that Heaven may prosper you in so pious and charitable a design, shall be the subject of our prayers."

Virginia and Maryland are the next Colonies, both which were divided into parishes, and had a regular and licensed clergy with salaries settled on them by acts of Assembly; yet neither of these colonies had much above half the proper number of ministers for their Churches. However, by their officiating in two or more places by turns, the public worship of God was decently supported, and the ministerial offices duly performed; for which reason, the Society did not send any missionaries to these Colonies.

4. The large adjoining Colony, Pennsylvania, was in a very destitute state, wholly unprovided of any minister of the Church of England, except only at one place, Philadelphia. A considerable number of people here, members of the Church of England, had formed themselves into a gathered Church, and chose a Vestry, and transmitted to the Society a very zealous letter in the year 1704, wherein they say, "They can never be sufficiently thankful to Divine Providence, who hath raised up this Society to maintain the honor of religion, and to engage in the great work, the salvation of men. That gratitude, and an humble acknowledgment of their noble and charitable resolution of propagating the sacred gospel, in these remote and dark corners of the earth, is not only a duty, but a debt on all true professors of Christianity."

At the same time the Society received a letter from the Vestry of Chester, in Pennsylvania, full of religious sentiments, that they did bless God, who had put it into the hearts of so many charitable persons to engage in the great work of promoting the salvation of such as were so widely removed from all conveniences of Divine worship as they were, till the Christian charity of this Society, not only procured a minister for them, but also supported him. This truly was absolutely necessary, for though in some parts of that province, and particularly in and about Philadelphia, abundance of souls were daily added to the Church, yet the number of this parish being small, and the charge of building their Church (not then quite finished) together with the great scarcity of

money among them since the war with Spain, had quite disenabled them from taking that weight from the Society, which otherwise they would have willingly done. They never before had grounds even to hope the Gospel would be propagated, in those, above all other, foreign parts, till they found themselves the subjects of the Society's care." The Society received also letters and petitions from the people of Dover Hundred, Oxford, and from the Welsh people settled at Radnor, requesting the Corporation with great earnestness to send them missionaries; and expressing the greatest love and esteem for the doctrine and discipline of the Church of England.

5. New York Government is next; this worthy people showed an early zeal for having the Church of England worship established among them. In the year 1693, an act was passed for settling the Church of England service in some counties, and a provision appointed for six ministers, one for the city of New York, the capital of the country, and the rest for other principal towns. But this Act did not take effect till about the year 1702, nor was the provision made thereby, a sufficient maintenance for the ministers in the country towns. These applied to the Society for help; particularly the inhabitants of West Chester, were very pressing for a minister. Earnest memorials were sent from the inhabitants of New Rochel, from those of Jamaica, and Hempsted, towns in Long Island; from Staten Island, and from Rye; and their desires have been complied with, and missionaries sent to those places.

The chief inhabitants of Burlington showed a very early affection for the Church of England worship, which they have continued down to the present time inviolable. In 1704, they wrote to the Society, "That they had a very deep sense of the happiness of having religion settled among them, they desired to adore the goodness of God for moving the hearts of the Lord's spiritual and temporal, the nobles and gentry, to enter into a *Society for Propagating the Gospel in Foreign Parts*, the benefit of which they had already experienced, and hoped further to enjoy. They had joined in subscription to build a Church, which, though not yet near finished, they had heard several sermons in it; but they were not able to maintain a minister without the assistance of the Society, whereon they begged God to shower his blessings as a reward for their great charity and care for the good of souls." The Vestry wrote a letter to the same effect to Bishop Compton, intreating his Lordship's favor, and returning their humble thanks for his care of them.

Colonel Morris, a gentleman of character, and considerable interest in New Jersey, did in a letter, in the year 1703, very earnestly solicit Dr. Beveridge, (late Bishop of St. Asaph,) a member of this Society, to recommend it to the Society, to send a missionary to Monmouth county, in East Jersey, where a considerable body of people had formed themselves into a gathered Church, and had promised all the help their narrow circumstances could afford their minister. The Society were not then able to support a missionary there. But the Rev. Mr. Alexander Innis, happening to be in those parts, took the care of that people upon him. After a worthy discharge of his function for some years, he died;

upon which the Justices of the Peace, the High Sheriff, and Grand Jury of Monmouth County, did represent to the Society, in the year 1717, "That the Worthy and Rev. Mr. Alexander Innis, by unwearied pains and industry, gathered three congregations in this County, though much scattered in their habitations; yet did he visit them, teach them, and instruct them all, once at least in three weeks, in order to their eternal happiness. But alas! since his death, we have been without the means of Grace, unhappy in want of a minister of the Established Church to officiate in that office, and to instruct the youth in the Church Catechism. For want of this, we find that some are tossed to and fro, and too many count that they are not bound by our holy religion, but at full liberty to do what may seem good in their own eyes, which hath a wretched influence on their morals; and we are much afraid that if a narrow search were made, such would make up a great bulk, among near four hundred families in this County. Therefore that the public worship of Almighty God, may be maintained in that order, and according to those excellent rules established in the Church of England, we humbly pray that your honorable Body would think of us and send over one to help us, (Acts xvi, 9,) for such are our circumstances, that we cannot in this case help ourselves."

6. The Society received the following very serious and pathetic letter from the inhabitants of Salem, in West New Jersey, and the parts adjacent, in the year 1722:—"Very Venerable Gentlemen. A poor unhappy people settled by God's Providence, to procure by laborious industry a subsistence for our families, make bold to apply ourselves to God, through that very pious and charitable Society, his happy instruments to disperse his blessings in these remote parts; that as his goodness hath vouchsafed us a moderate support for our bodies, his Holy Spirit may influence you to provide us with spiritual food for our souls. In this case our indigence is excessive, and our destitution deplorable, having never been so blessed as to have a person settled among us, to dispense the august ordinances of religion; insomuch that even the name of it is almost lost among us; the virtue and energy of it over men's lives, almost expiring, we won't say forgotten, for that implies previous knowledge of it. But how should people know, having learned so little of God and his worship? And how can they learn without a teacher? Our condition is truly lamentable, and deserving Christian compassion. And to whom can we apply ourselves, but to that venerable Corporation, whose zeal for the propagation of the Gospel of Jesus Christ, hath preserved so many in these Colonies, from irreligion, profaneness and infidelity? We beseech you therefore, in the name of our common Lord and Master, and gracious Redeemer, and for the sake of the Gospel, (just ready to die among us,) to make us partakers of that bounty to these parts; and according to the motto engraven on your seal, *Transeuntes adjuvate, nos* (*pene Infideles.*) Be pleased to send us some Rev. Clergyman, according to your wisdom, who may inform our judgments, by preaching to us the truths of the Gospel; and recover us all, aged and young, out of the miserable corruptions, consequent to a gross ignorance of it; to whom we promise all encouragement according to

our abilities, and all due respect and obedience to his office, instructions and person. The Lord in mercy look upon us, and excite you, according to your wonted piety, to have a compassionate regard of our case, and we pray the Great God to prosper all your pious undertakings, to promote his glory and the good of his Church, especially in this destitute place of the pilgrimage of your most dutiful servants, &c."

The Society were moved by this plain and sincere letter, and soon after sent, and have continued ever since a missionary there.

7. The last government, New England, though as hath been remarked before, provided with an Independent and Presbyterian ministry, yet had great numbers of inhabitants, who could not follow that persuasion, but were exceeding desirous of worshiping God after the manner of the Church of England. I shall give the reader a few petitions from congregations of people in this government, which show plainly the Society did not concern themselves here, till they were loudly called upon; and that the inhabitants in many places, did not only send petitions for ministers, but also built churches before they had any ministers; which is an uncontrolable evidence and proof, that the people themselves desired to have the Church of England worship, with a hearty zeal and true sincerity.

In September, 1702, the Church-wardens of Rhode Island wrote to the Society, "That they cannot forbear expressing their great joy in being under the patronage of so honorable a Corporation, through whose pious endeavors, with God's assistance, the Church of England hath so fair a prospect of flourishing in those remote parts of the world, and among the rest of her small branches, theirs also in Rhode Island. That though it is not four years since they began to assemble themselves together to worship God after the manner of the Church of England, yet have they built them a Church, finished all on the outside, and the inside is pewed well, though not beautiful; and whatsoever favors the Society shall bestow upon them towards the promoting of their Church, shall be received with the humblest gratitude, and seconded with the utmost of their abilities."

The Bishop of London, (Dr. Compton,) received at the same time petitions for ministers from Rhode Island, from Narragansett, from Newbury, a Church in New Hampshire, from Little Compton and Tiverton, from Braintree near Boston, and from Stratford in Connecticut. The case of these two last towns was also further recommended to the Society's care, by gentlemen of considerable figure and interest. Col. Morris pressed very earnestly for a minister for Braintree, and Col. Heathcote for another, for the people of Connecticut Colony; great numbers of whom, were very earnest to have a minister of the Church of England. Robert Hunter, Esq., Governor of New York, in the year 1711, writes thus to the Society, concerning the people at Stratford:—"When I was at Connecticut, those of our communion at the Church at Stratford, came to me in a body; and then, as they have since by letter, begged my intercession with the Venerable Society, and the Right Rev. the Lord Bishop of London, for a missionary; they appeared very much in earnest, and are the best set of men I met with in that country."

8. The inhabitants of Marblehead, in the year 1714, sent the following petition to the Society, which speaks the hearty disposition of the people, when they set up the Church of England worship; and this upon the proof of many years experience, appears plainly to have been no sudden heat or start of zeal, but a well-grounded sense of the excellency of our Church, since they have continued in the same spirit ever since. They express themselves thus to the Society :—"Whereas your petitioners, out of a just esteem for the excellent constitution of the Church of England, both in its doctrine and discipline, and form of government, have subscribed sufficient sums of money, towards the erecting of a building for the service of Almighty God, according to the manner of worship prescribed in the Church of England. Your petitioners humbly desire the honorable Society's favor and encouragement, in sending a minister to them with all convenient speed, with the usual salary allowed their missionaries. Of what consideration your petitioners are will be seen by the number of their names, and the value of their subscriptions under-written ; we must also add, that the town of Marblehead, (next Boston,) is the greatest place of trade and commerce within this province, daily adding to their numbers, persons chiefly of the Church of England, and by the blessing of God, we have a certain prospect, that the Church here, will be every day increased, and flourish more and more. Upon these accounts, we hope the Venerable Society will be pleased to grant our requests, and your petitioners shall always pray for the Society's prosperity and success in all their great and glorious designs."

It must be noted here, the people did fully perform what they promised; and the sum intimated in their petition, for the building of a Church, was no less than four hundred and sixteen pounds, subscribed by forty-five persons, and the people have continued constant to this present time, in their firm adherence to the Church of England.

CHAPTER IV.

The Testimonials required by the Society from the Missionaries they send abroad. The Rules they give them for their conduct. The Rev. Mr. Keith and Mr. Talbot sent traveling preachers through several Colonies.

The next labor of the Society was to enquire for persons in Holy Orders, duly qualified, who would undertake the mission. For they were easily aware, that their missionaries would meet with difficulties in the discharge of their ministerial office; and though there were many well inclined people in those parts, there were also many gainsayers; and that therefore all the means of a watchful and prudent conduct, were necessary to make their labors successful. The Society agreed therefore on the 15th of February in 1702, that all the Bishops of the realm, who were members of their Body, should be earnestly desired to recommend

it to their Archdeacons and their Officials to cause public notice to be given in their next Archidiaconal visitation; that such clergymen as should have a mind to be employed in this Apostolical work, and could bring sufficient testimonials, according to a form prescribed; might give in their names to their respective Bishops, or to their Archdeacons, to be communicated by them to this Corporation; upon which the Society would consult with the Lord Bishop of London, in order to the sending them to such places as had most need, and where they might therefore, by God's assistance and blessing, do most good. This resolution of theirs, the Society printed and published; entituling it their request concerning fit ministers to be sent abroad; and do in the beginning of it, thus express themselves to the world. "The said Society do request, and earnestly beseech all persons concerned, that they recommend no man out of favor or affection, or any other worldly consideration, but with a sincere regard to the honor of Almighty God, and our Blessed Saviour, as they tender the interest of the Christian religion, and the good of men's souls."

2. In this paper the Society also specified several particulars, concerning which they desired the persons would certify, who should recommend any clergymen that offered themselves for the mission: namely, their age, their condition of life, their temper and prudence, their learning and sober conversation, their zeal for the Christian religion, their affection to the present government, and conformity to the doctrine and discipline of the Church of England. These particulars would surely compose a very ample and sufficient testimonial; yet notwithstanding this, the Society used a farther cautionary method of acting, even upon such a testimonial being offered; namely, that no testimonials should be allowed, but such as were signed by the respective diocesan, of any missionary who was to be sent abroad; and where that was not practicable, by some other persons of credit and note, three at least, of the communion of the Church of England; and lastly, that no testimonials should be allowed, without first consulting the persons who were said to have signed them; after which the person recommended, is ordered to read prayers and preach before some of the members of the Society, and upon their approbation, he is entertained as a missionary by the Society.

3. These are as careful steps as could have been taken, and no diligence hath been wanting in the Society, to provide proper persons, to discharge the work of the ministry, so difficult in some of the Plantations. When they have received their missionaries, they give them some rules more peculiarly adapted for their proper demeanor in the Colonies, and for their general conduct in performing the duties of their function in those parts, where they might meet with some disadvantageous circumstances. The Society doth particularly instruct them; that they should take a special care to give no offence to the civil government, by intermeddling in affairs not relating to their own calling and function; that they should also endeavor to convince and reclaim those who dissent from, or oppose them, with a spirit of meekness and gentleness only.

3. The Society advise their Missionaries not to decline any fair opportunity of preaching to any number of people as may be occasionally met together from remote and distant parts, though it may not be on a Sunday or Holyday. That the chief subjects of their sermons should be the fundamental Doctrines of Christianity, and the duties of a sober, righteous, and godly life, as resulting from such doctrines. That they should carefully instruct the people concerning the nature and use of the Sacraments of Baptism and the Lord's Supper, as being the peculiar institutions of Christ, pledges of communion with him, and means instituted of deriving Grace from Him: that they should duly consider the qualifications of such grown persons to whom they shall administer Baptism, as also of those whom they admit to the Lord's Supper, according to the directions of the rubric in our Liturgy: that they take a special care to lay a good foundation for all their other ministrations, by catechising those under their care, whether children or other ignorant persons, and explain the Catechism to them in the most familiar manner: that they should be diligent to show to Heathens and Infidels, the necessity of a revelation, and the truth of the Christian, contained in the Holy Scriptures. *Lastly*, The Society direct their Missionaries to visit frequently their parishioners; and if their Parishes are of a large extent, that they should, at convenient opportunities, officiate in different parts of them, that so all the inhabitants, by turns, might more commodiously partake of their ministrations.

4. These are the instructions more peculiarly relating to their parochial care. With regard to the Corporation, the Missionaries are required to keep a constant correspondence with the Society by their Secretary; and to send over every six months, an account of the state of their respective Parishes; that so the Corporation may, from time to time, see the progress they make in the good work; and if any difficulties should arise, consider how they may apply proper remedies.

5. After mentioning the more peculiar rules the Society give their Missionaries for guiding their own conduct, it will not be unseasonable to intimate a particular or two, done by the Society, for the encouragement of their Missionaries, upon their engaging to go abroad. They advance them half a year's salary upon their setting out, and in case of mortality, pay their executors or assigns half a year's salary more. If the Society should think it necessary to dismiss any Missionary, provided it be not on account of any misdemeanor, they allow him a year's salary after his dismission is agreed on at the Board. They allow also every Missionary at his going abroad, ten pounds worth of books for a Library, if there is not such a Library already settled in the place to which he is appointed. They also write with him, a letter of recommendation to the Governor of the Colony, and to the people of the Parish where he goes, to intreat the Governor's favor and protection, and to bespeak the people's respect and kindness to him; and allow him five pounds worth of small Tracts, to distribute among the poorer people, as he shall judge most convenient. *Lastly*, When their Missiona-

ries have been pressed with very distressing circumstances, on occasion of any public calamity, as war with the Indians, or the like, they have presented them with very considerable gratuities, beyond their salaries, for their due support; nay, when some of their Missionaries, who have behaved themselves worthily, died, and left wife or children quite unprovided for, the Society have also made handsome presents to the widows or orphans.

6. Having thus given a description of the religious state of the Colonies, and briefly mentioned some of the principal rules of the Society, in the choice of their Missionaries; it follows in the next place, to lay before the reader an account of the labors and success of the Missionaries in the several Colonies where they were sent.

7. But here it must be observed to the reader, that the Society, before they proceeded to appoint Missionaries to particular places, resolved to send a traveling Missionary or preacher, who should travel over, and preach in the several Governments on the Continent of the British America; by which means they hoped they should awaken the people into a sense of the duties of religion. For this purpose they sent the Rev. Mr. George Keith, who had formerly resided in Pennsylvania, an itinerant Missionary through the Continent of the British North America, with an allowance of £200 a year. He set sail from England on the 24th of April, in 1702, and arrived at Boston, in New England, on the 11th of June following. He performed his mission in two years, and returned to England, and published a full account of his labors there, of which I shall give the reader here a very short summary.

He traveled over, and preached in all the Governments and Dominions belonging to the Crown of England, betwixt North Carolina and Piscataway River in New England inclusively, being ten distinct Governments; and extending in length above 800 miles. During the whole time of his mission, he was very assiduous; he preached commonly twice on Sundays, besides on week-days, and the sermons were properly adapted to the hearers, before whom they were delivered. He had generally good success where he preached, the people in many places, were well disposed for receiving of the Gospel, and seemed to hear the word with great reverence, humility and zeal: they joined with him devoutly in the Liturgy, and all public prayers, and the administration of the Sacrament, and earnestly desired him to present their requests to the Society, to have Ministers sent among them. But he was especially successful in his preaching, and private and public conferences, in several places in Pennsylvania, the two Jerseys, Oyster-Bay in Long Island, and at New York, where he labored most, and continued the longest time. In the two first of these places a great number of separatist Quakers or Keithians, who had separated from the body of Quakers in the years 1691 and 1692, had quite relinquished Quaker principles, and joined themselves to the Church of England members at Philadelphia; where the Rev. Mr. Evans, who had been sent thither by the Bishop of London, had now a very numerous con-

gregation. These people, when they saw Mr. Keith, who had been the chief instrument and occasion of their forsaking the Quaker errors, coming again among them, and in the character of a Minister of the Church of England, they expressed great joy and satisfaction to hear him preach what tended to their farther confirmation in the Christian faith. Mr. Evans, the Minister of Philadelphia, acquainted him, he had baptized above five hundred men, women, and children, Quakers, in Pennsylvania and West Jersey. And Mr. Keith, during his continuance in those parts, together with the Rev. Mr. Talbot, who accompanied him as his associate in his labors, baptized at least two hundred in Pennsylvania, and West and East Jersey, New York, and in some places on Long Island, especially Oyster-Bay.

The Rev. Mr. John Talbot happened to be Chaplain to the Ship, the Centurion, in which Mr. Keith went over to America, together with Gov. Dudley and Col. Morris; and being very much affected with the good undertaking which Mr. Keith was engaged to carry on, he offered to go with him as his associate in his travels, and was accepted; several persons of worth transmitted to the Society a fair character of him, upon which he was supported with a salary, and Mr. Keith acquainted the Society, that he was very useful to him in his labors, very diligent and very zealous in discharging all the Ministerial duties.

There were now settled in Pennsylvania three Church of England congregations, which had convenient Churches at Philadelphia, Chester, and Oxford. The Rev. Mr. Evans, Minister of Philadelphia, preached occasionally at Chester, and the Rev. Mr. Rudman, a Sweedish Missionary, officiated at Oxford. At Philadelphia, they had public prayers not only on Sundays, but also on Wednesdays and Fridays, and by a mean computation there was an audience of five hundred persons from the town and country near Philadelphia, and more on great Festivals. At the Church at Chester, there assembled commonly two hundred persons, and at Oxford above one hundred and fifty. These Churches are within thirty miles distance of each other, and were frequented by a considerable number of late converts to the Church from Quakerism, and were persons of good note for their Christian conversation, devotion and zeal. There did usually assemble between two and three hundred persons, at Burlington in West Jersey, about twenty miles distant from Philadelphia, lying on the North side of Delaware river. Mr. Keith and Mr. Talbot labored much among them, and with good success; the congregation which assembled there, became a religious people, and well affected to the Church of England, though formerly the greater part of them were a loose sort of persons, regardless of all religion. Several of these desired baptism, and had also their children baptized by Mr. Keith and Mr. Talbot, or by Mr. Evans before their arrival, and had lately built a Church, and called it St. Ann's.

Mr. Keith labored also much among the other sort of Quakers called Foxians, went to their meetings, and offered with all manner of good friendship to speak there, in ten several places; at three in New Eng-

land, at one in Rhode Island, at Flushing in Long Island, at Shrewsbury in East Jersey, at Burlington in West Jersey, at Philadelphia, at Oxford in Pennsylvania, and at Herring-Creek in Maryland; but he found them obstinately attached to their own notions, and instead of showing any expressions of kindness, used much reviling language towards him.

In divers parts of New England, he found not only many people well affected to the Church, who had no Church of England ministers, but also several New England ministers desirous of Episcopal Ordination, and ready to embrace the Church-worship. Some of whom both hospitably entertained Mr. Keith and Mr. Talbot in their houses, and requested them to preach in their congregations, which they did, and received great thanks both from the ministers and from the people.

Mr. Keith, during his abode in these countries, printed also several sermons and tracts, in answer to books of Quakers and others, which were generally approved of, and seemed to have been very useful towards removing some prejudices against the Church of England.

Mr. Keith, in the conclusion of his narrative, represented to the Society, the want of a great number of ministers for a people dispersed over such large countries; and assured them that several congregations in many towns, had engaged him to present their humble requests to the Society, to send ministers to them. The chief of these were Amboy, Shrewsbury, Freehold and Elizabethtown in East Jersey, Maidenhead and Cohansy in West Jersey; Narragansett, Swansey, Little-Compton, or Seconet in New England; Rhode Island and Shrewsbury, by Chester River in Maryland; and Newcastle by Delaware River in Pennsylvania, where they were building a Church when he came away. And lastly, the people of Princess Ann's County, in the south parts of Virginia, which is one hundred and fifty miles in length, and had not one minister; though there were a great many people zealously disposed to the Church of England worship.

8. This is the sum of Mr. Keith's narrative; and from this, and the former accounts transmitted by many other hands, the Society thought they had sufficient light given them where to send Missionaries, which they proceeded to do, as from the following sections will appear.

CHAPTER V.

Missionaries sent to South Carolina: The places to which they were appointed; their labors and success: A War raised by the Yammosees and other Indians, against the English: The tranquillity of this Province happily restored: Thirteen Churches and four Chapels of Ease built: Salaries settled on the Clergy: Schools opened.

The Province of South Carolina showed so earnest a desire of having Ministers of the Church of England, upon the first information they received of this Corporation being erected, that the Society resolved very

early to send Missionaries to this Colony, that so good a disposition of the people might be assisted as soon as possible. Accordingly in June, 1702, the Reverend Mr. Samuel Thomas was sent thither. The Society designed he should have first attempted the conversion of the Yammosee Indians, but the Governor, Sir Nathaniel Johnson, and several other gentlemen there judging it not to be a proper season to enter upon this work, he did not engage in that mission; but after some small continuance in the Governor's family, he was appointed by Sir Nathaniel Johnson, to the cure of the people settled on the three branches of Cooper River, fifteen miles distant from each other; but to make Gooscreek the chief place of his residence. Gooscreek was one of the largest and most populous country towns, and settled by English families entirely well affected to the Church of England, and who formerly had for some time the Reverend Mr. Corbin for their Minister. The Parish is twenty miles in length, and from eight to fourteen in breadth; Mr. Thomas discharged his ministerial office with very good success; he acquainted the Society, that though his communicants at first were but five, they soon increased to thirty-two; that he had taken much pains also in instructing the negroes, and learned twenty of them to read. But in October, 1706, this worthy missionary died, (as several gentlemen of the country wrote word,) very much lamented for his sound doctrine, exemplary life, and industry; after having laid a good foundation for his successors to carry on the work he had begun.

The Society appointed the Reverend Dr. Le Jeau to succeed him. Upon his arrival in the country in 1706, he acquainted them, he had met with an extraordinary kind reception from his Excellency the Governor and the Chief Justice, and had received many tokens of great civility and goodness from several worthy persons. The people were then very busy in providing all materials for fitting up the Church and Parsonage House, which they soon after completed. He transmitted to the Society an account of the state of his Parish and other neighboring settlements, wherein he represented very earnestly, that it was the greatest pity imaginable, to see how many various opinions had been spread there, by a multitude of teachers and expounders of all sorts and persuasions; and yet he could find very few, that understood Christianity, even as to the essential parts of it; yet the parents and masters were endued with much good will, and a ready disposition, to have their children and servants taught the Christian Religion. He was not only very diligent in his proper cure at Gooscreek, but also assisted in other places, where a Minister was wanting; the Church at Charlestown, being some time after his arrival vacant, he used to preach once a month there, where at Easter he had but twenty-four communicants, though there were above five hundred persons of age in the place. He sometimes visited the French settlement in Orange quarter, then entirely destitute of a Minister, and administered the Sacraments among them. This settlement consisted then of about thirty-two families, out of which there were fifty persons communicants. His own Parish had

about one hundred families, making up one thousand persons, much the greater number of which were members of the Church of England. He performed all parts of his ministerial duty with great diligence. The first year of his mission, he baptized twenty-one children, the second nineteen, and the number of the communicants increased to thirty-five. He instructed and baptized many negroes and Indian slaves; and whereas he found several parents had neglected to have their children baptized, because they paid some duties to the Minister, he acquainted them he desired nothing, and prevailed upon a considerable number of them to bring their children for Baptism; and by his private as well as public discourses, persuaded several persons of a grown age, to attend him to be instructed in the essential doctrines of Christianity, in order for receiving Baptism. He used frequently on week days to catechize the younger people at his house, as finding nothing conduced more towards promoting the Gospel, than this private instruction of the youth. The Doctor was not only very laborious in his function, but by GOD'S blessing very successful, and happy in gaining the affections of his people. Soon after his being fixed among them, they made a voluntary subscription of £60 a year Carolina money for him. The Church they first built became too small for the growing number of his parishioners, and they erected a beautiful brick edifice. A Parsonage House was built by some public benefactions, which happening to be sometime after unfortunately destroyed by fire (all but the brick-work) the charitable country bestowed a very considerable sum for its repair. Captain Schenckingh, a worthy gentleman of the Parish, gave one hundred acres of good glebe land to the Church forever. The Doctor, after this, acquainted the Society, that his parishioners were much improved, and become of a very sober, civil, and edifying behavior, and that he had a full and constant appearance at Church; though there remained some few atheistical persons and scoffers at all revelation. His congregation grew still more numerous, the communicants increased, and in 1714, they arose to seventy English, and eight negroes. In the year 1717, Dr. Le Jeau died; very much lamented by his own parishioners, and regretted by every one, who knew how useful and industrious he had been in promoting the Gospel in those parts. In the year 1720, the Society sent the Reverend Mr. Merry a missionary into Carolina, and the Church of Goosecreek being then vacant, the parishioners requested him to come and reside among them, which he did for some time, but stayed not long, and returned again to England. The Society, upon the request of the inhabitants of Goosecreek, soon after appointed another missionary, the Reverend Mr. Ludlam; he arrived there in the year 1724, and began his mission with great diligence. There were in his Parish a large number of negroes, natives of the place, who understood English well. He took good pains to instruct several of these in the principles of the Christian religion, and afterwards admitted them to baptism. He said if the masters of them would heartily concur to forward so good a work, all those who have

been born in the country, might without much difficulty be instructed and received into the Church. Mr. Ludlam continued his labors among the negroes, and every year taught and baptized several of them; in one year, eleven, besides some mulattoes. The English of his Parish were a very sober and well-behaved people, and duly attended divine worship. Some few, who had been of looser principles, and negligent of the ordinances of the Gospel, were persuaded to a due conformity to the Church, and several grown persons received baptism. The people continued regularly to bring their children to baptism, and devoutly frequented the Sacrament. Mr. Ludlam persevered in a diligent discharge of all the duties of his functions; but in October, 1728, he died; and in testimony of his regard to the Society's good designs, and his respect to the people of his Parish, bequeathed by his last will, all his estate, real and personal, to the Society in trust, *for erecting and maintaining a School for the instruction of poor children of that Parish.* His whole estate is computed to amount to about £2,000 Carolina money, after payment of his debts.

2. The Society sent the Reverend Mr. Maule, missionary to Carolina, in 1707; he arrived there the same year; he was not appointed to any particular place, but it was left to the Governor and Council to fix him where they should judge he could be most useful. Upon his arrival there, he met with a very favorable reception at Charlestown, from the Governor and other gentlemen of the Province. He was soon after fixed in St. John's Parish, on the western branch of Cooper river; it is a pleasant and healthful part of the country, and the planters there were generally good, sober, and teachable people; but settled at a great distance from each other, in scattered plantations. He was the first Clergyman of the Church of England, that resided there for any considerable time. Upon his preaching at his first coming, to a good number of Churchmen, he had several Independents and Anabaptists who came to hear him, and behaved themselves very devoutly and attentively, during the whole time of divine service. He took a great deal of pains in the discharge of his duty, and upon account of the distance between the settlements, was obliged to ride very often, which was exceeding fatiguing, (especially during the sultry season in that country,) as well as expensive to him. The good people were sensible of this difficulty he underwent in traveling, and to ease him as much as they could, did, without his knowledge, raise among themselves twenty-five pounds Carolina money, and bought a horse, and other accoutrements, and made him a present of them. Upon his first settling here, the English had no Church to perform divine worship in, but about ten French families had built them a small Church, and their Minister, Mr. Tuilliard offered Mr. Maule the use of his Church, which he accepted, and preached often there; and such of the French as understood English, came to hear him. At other times, he preached up and down among the plantations, as the houses lay most convenient for the people to meet at. In the year 1706, an act of assembly had passed there for building eight churches in eight Parishes, and three

hundred and thirty-three pounds Carolina money was allotted for each. At length, about the year 1710, the English began to build a Church, and this sum was expended now in building one in St. John's Parish. All the outside was not finished till 1711. However, Mr. Maule resolved to begin to make use of it, though there was no conveniency of seats or pulpit, or other furniture. Soon after Colonel Broughton, a worthy gentleman and serious Christian, coming to reside in that Parish, he very generously adorned the Church, made a Communion Table, railed in the Chancel, made a Pulpit, Reading desk, and some Pews; all with cedar.

This good man's labors were attended with success; the people regularly came to divine service, and many frequented the Sacrament; and the whole body of them were influenced to lead more orderly and Christian lives. Among other causes of their religious improvement he mentions, that the books which the Society distributed among the people, by their missionaries, had a very good effect; and proved very instrumental in removing a great many prejudices out of the minds of some, and in making the whole people in general, more inquisitive about their spiritual concernment. Particularly, the Common Prayer Books which he had dispersed among the people, had influenced many to come to Church; and Dr. Beveridge's sermon of the excellency and usefulness of the Common Prayer, which he distributed with the Common Prayer Books, was of great service.

Thus he continued diligent in all parts of his duty, till the fatal Indian War broke out, in the year 1715, at which time all his parishioners were driven from their plantations. In this calamity he did not forsake them, but retired with them to a garrison, whither they fled for safety; and continued for above four months to perform all the offices of his function. He baptized their children, visited their sick and wounded, and buried their dead, preached every Lord's day, and read prayers twice every day in the week. The duty was much above his strength, especially as performed in a numerous crowd, confined in a small compass of ground, and in very sultry weather too. However he underwent it with cheerfulness. "Considering (as he expresses himself) that having hitherto lived among them in their prosperity, I could not, in conscience, desert them in times of danger and distress, that so I might learn them by example as well as doctrine, to submit with cheerfulness to the Will of God." Thus he persevered till the War grew less dangerous, and the people returned to their plantations. But this fatigue threw him into a bloody flux, through which, after many relapses, he died, very much lamented by all the country; and to express his hearty wishes to the Society's designs, he made them, by his last will, residuary legatees, from which they received above six hundred pounds Carolina money.

The Reverend Mr. Moses Clerk was appointed by the Society to succeed Mr. Maule: he arrived in Carolina in 1720, but a few months after, died. The Church-wardens and Vestry petitioned the Society for another missionary, and the Reverend Mr. Bryan Hunt was sent over,

but he was not successful in his mission: his contentious behavior gave great offence to many of the parishioners; and in the year 1728, after many differences and contests, he left his Parish, and returned to England. The Society immediately after, in the year 1729, appointed the Reverend Mr. Daniel Dwight, missionary to this Parish.

3. The Society received requests from the people of St. Bartholomew's Parish for a missionary, and the Reverend Mr. Osborn was sent thither. He arrived in 1713, and was the first Minister of the Church of England, that had settled there. His cure proved very difficult, for the Parish was above thirty miles long from north to south, and forty from east to west; there were about one hundred and twenty families in it, at his first coming; the people were spread at great distances, in scattered plantations, over all this large tract of land; which made the fatigue and labor of serving his cure very great. He was obliged, for the people's convenience, to officiate at five different places, some of them twenty miles distant from the place of his abode. He acquainted the Society, the people were very ready to be taught and instructed in the Christian faith, that soon after his being fixed among them, he had baptized above seventy, many of them grown persons; at first they had some scruples about receiving the Sacrament, but he began to remove them by private conferences. He continued very diligent in his duty, and was much respected by his parishioners. But in the year 1715, the unhappy Indian War broke out; the savages destroyed all the plantations in his Parish, and also those of St. Helen's in Port Royal Island. The people abandoned the place entirely; their houses and plantations were spoiled and burnt. The Indians made so sudden an irruption into these parts, that they were within less than three miles of Mr. Osborn's house, before they were discovered; he just had notice to make a difficult escape to Charlestown, abandoning all that he had to the savages; where soon after he died, with the general character of an honest and useful man. This Parish hath not yet recovered from the ravages of the Indians, many of the people did not return to their settlements; the Society therefore have not fixed a missionary here; but some of the Ministers of other Parishes have occasionally officiated among those who returned to their Plantations.

4. The Parish of St. Helen's in Port Royal Island, agreed in the year 1712, to have a Minister resident among them. They were acquainted with, and had a good esteem for the Reverend Mr. Guy, then assistant to the Reverend Mr. Johnson, the Rector of Charlestown; they proceeded to elect him for their Minister, according to the Laws of this Province; after having first obtained the consent of the Reverend Mr. Johnson, the Bishop of London's Commissary, then at Charlestown. Presently after, they wrote to the Bishop of London, and to the Society, an account of this election. They represented in their letters, that they were the most remote Parish in the country, and not well settled as yet; that since their first fixing there, they never had a Minister resident; and therefore prayed the Society, in compassion to their great wants, to allow Mr. Guy

a salary. Mr. Guy was then in Deacon's Orders only; he returned to England in the year 1713, and received Priest's Orders; and the Society appointed him missionary there. He arrived in Carolina soon after, and acquainted the Society, that he had entered upon his cure. This Parish was very large and extensive, for the whole nation of the Yammosee Indians was included in it. Mr. Guy was very diligent in the discharge of all parts of his ministerial office; he instructed and baptized several grown persons, besides the younger children. Though there had been formerly some Anabaptist and Presbyterian teachers here, yet at his arrival, the people had no teacher of any persuasion, and lived all without using any kind of public divine worship. Notwithstanding which, they were very well disposed; and for their greater conveniency, Mr. Guy performed divine service in some of the parishioners' houses, sometimes in one part of the Parish, sometimes in another, that all the people, at times, might have an opportunity of coming to divine worship. Mr. Guy wrote to the Society, that he met with many favors from his parishioners, and that they behaved, both publicly and privately, very obligingly and kindly to him. But in the year 1715, both he and all his Parish, narrowly and very providentially escaped; being cut off by the Indians. The Yammosees inhabiting part of that Parish, rose suddenly and fell on the English; if there had not been a ship lying in the river, on board of which, the English got, and so escaped to Charlestown, they would have been all utterly destroyed by the savages. Some few who did not make a timely escape on board, fell into the Indians, hands, and were massacred.

5. Having mentioned before, this Indian war, and since I shall be obliged to take notice of it again, as a calamity, which not only very much stopped the progress of the Gospel in those parts, but very greatly threatened the civil state of that country, I shall give the reader here some short account of it. In the year 1715, the Indians adjoining to this colony, all round from the borders of Fort St. Augustine to Cape Fear, had formed a conspiracy to extirpate the white people. This war broke out the week before Easter. The Parish of St. Helen's had some apprehensions of a rising among the adjoining Indians, called the Yammosees. On Wednesday before Easter, Captain Nairn, Agent among the Indians, went, with some others, to them, desiring to know the reason of their uneasiness, that if any injury had been done them, they might have satisfaction made them. The Indians pretended to be well content, and not to have any designs against the English; Mr. Nairn therefore and the other traders continued in the Pocotaligat town, one of the chief of the Yammosee nations. At night they went to sleep in the Round-house, with the King and chief war-captains, in seeming perfect friendship; but next morning, at break of day, they were all killed with a volley of shot, excepting one man and a boy, who providentially escaped (the man much wounded) to Fort-Royal, and gave notice of the rising of the Indians to the inhabitants of St. Helen's. Upon this short warning, a ship happening to be in the river, a great

number of the inhabitants; about three hundred souls, made their escape on board her to Charlestown, and among the rest, Mr. Guy, the Society's missionary; having abandoned all their effects to the savages: some few families fell into their hands, who were barbarously tortured and murdered.

The Indians had divided themselves into two parties; one fell upon Port-Royal, the other upon St. Bartholomew's Parish; about one hundred Christians fell into their hands, the rest fled, among which, the Rev. Mr. Osborn, the Society's Missionary there. The women and children, with some of the best of their effects, were conveyed to Charlestown; most of the houses and heavy goods in the Parish were burnt or spoiled. The Yammosees gave the first stroke in this war, but were presently joined by the Appellachee Indians. On the north side of the Province, the English had at first some hopes in the faithfulness of the Calabaws and Creek Indians, but they soon after declared for the Yammosees.

Upon news of this rising, the Governor, (the Hon. Charles Craven, Esq.,) with all expedition, raised the forces in Colleton County, and with what assistance more could be got presently, put himself at their head, and marched directly to the Indians, and the week after Easter came up with them, and attacked them at the head of the River Cambahee; and after a sharp engagement put them to flight, and stopped all farther incursions on that side.

In the meantime, on the other Northern side, the savages made an inroad as far as a plantation of Mr. John Herne, distant 30 miles from Gooscreek; and treacherously killed that gentleman, after he had (upon their pretending peace) presented them with provisions. Upon news of this disaster, a worthy gentleman, Capt. Thomas Barker, was sent thither with ninety men on horseback; but by the treachery of an Indian whom he trusted, fell into an ambuscade, in some thick woods, which they must necessarily pass. The Indians fired upon them from behind trees and bushes. The English dismounted, and attacked the savages, and repulsed them; but having lost their brave commanding officer, Mr. Barker, and being themselves in some disorder, made their retreat. Upon this advantage, the Indians came farther on towards Gooscreek, at news of which, the whole Parish of Gooscreek became deserted, except two fortified plantations; and the Rev. Dr. Le Jeau, the Society's Missionary there, fled to Charlestown.

These Northern Indians, being a body of near four hundred men, after attacking a small Fort in vain, made proposals of peace, which the garrison unwarily hearkening to, admitted several of them into the Fort, which they surprised and cut to pieces the garrison, consisting of seventy white people and forty blacks; a very few escaped. After this they advanced farther, but on the 13th of June, Mr. Chicken, the Captain of the Gooscreek Company, met and attacked them, and after a long action, defeated them, and secured the Province on that side from farther ravages.

The Society received these calamitous relations from Carolina with much concern, both on account of the distress of the inhabitants and of their Missionaries. They thought it incumbent on them to do something towards the relief of the latter, who were sent by them to those places. Accordingly a letter was wrote to all the Missionaries, acquainting them, how sensible the Society was of the hardships they underwent, and that they had agreed to give half a year's salary to each of them as a gratuity, for their present assistance. That this bounty might be paid them with all speed, a letter was wrote by the same conveyance to Col. Rhet, a worthy gentleman in that country, desiring him, on the account of the Society, to pay each of their Missionaries and Schoolmasters half a year's salary; and in case the other Clergy of the Colony, who were not Missionaries, should be in great straights upon account of this public calamity, he should also pay each of them a sum not exceeding £30 sterling; which the Society presented them towards their support; and that he might draw upon their Treasurer for all sums paid. Col. Rhet was pleased very kindly, to pay all the Missionaries who applied to him, the money the Society had directed; and also to the Rev. Mr. Lapierre, and Mr. Richburg, two French Ministers, who were not employed by the Society, £30 each; they were both just preparing to quit the country, on account of their great want, but were prevented by so seasonable a relief through the Society's bounty.

6. Having given the reader this short relation of the Indian war, which brought so much confusion on the religious as well as civil state of this growing Colony, I shall now resume the first subject, and continue on the account of labors of the Missionaries in each Parish. The inhabitants of the Parish of St. Helen's, in Port-Royal Island, before mentioned, had been all drove from their settlements, by the Yammosees; but upon the suppressing of the Indian ravages, the people returned to their Plantations. They were encouraged to do so, the sooner, because Port-Royal Island had a very capacious and safe harbor, and was likely to become a place of great trade, as being a commodious station for shipping, and the country around, affording plenty of all provisions. Here are now computed to be above seventy families. They obtained a considerable sum of money from the Government there, towards building a Church, to which several worthy gentlemen added contributions, and in the year 1724, built a small Church, a neat brick building, in length, from the west end to the chancel, 40 feet, and in breadth, 30; the chancel is 10 feet square. The communion table, pulpit, desk, and some pews are made of cedar. There was a pressing occasion for having a Church here, because the inhabitants of this Parish live at a great distance from each other, and the nearest of them at least forty miles distant from any other Parish Church. The people, when they began to build their Church, requested the Society to send them a Missionary. The Rev. Mr. Lewis Jones was appointed hither in the year 1725. He hath behaved himself worthily in the discharge of

all the duties of his mission, and instructed several grown persons in the Christian Faith, and admitted them to Baptism. He continues still here.

7. The Rev. Mr. Hasell was sent to the Parish of St. Thomas in 1709. He had been formerly employed by the Society, as Catechist in Charlestown; which office he discharged with diligence. The first Church built here, (now used for a Chapel of Ease,) was called Pomkinhill Church, from a rising hill of that name, on which it was built; it is situated near the river side, made of cypress wood, thirty foot square, erected about the year 1703, at the charge of the neighborhood, and by the particular assistance of Sir Nathaniel Johnson. But the Parish Church of St. Thomas was built of brick, situated on a neck of land, on the northwest of Wandoe river, and southwest of Cooper river; in pursuance of an Act of Assembly made in 1706. The foundation of this Church was laid in 1707, and the building finished the next year; Mr. Hasell was the first Minister of this Church, elected by virtue of the above mentioned Act. There are in this Parish upwards of 600 acres of Glebe land, 200 of which adjoin to the Church; and 420 to the Chapel of Ease. There is as yet no Parsonage-house built in this Parish, but the money allowed by the Assembly for that use, is laid out at interest, till it shall arise to a sufficient sum to build one. There were, in the year 1713, about 120 families in this Parish, including the settlements in Orange quarter; but now the inhabitants are computed to amount to 565 whites, 950 negroes, 60 Indian slaves, and 20 free negroes, in all near sixteen hundred souls. Mr. Hasell had very good success in his ministry, and was respected and loved by his parishioners and a great many persons of unsettled principles were induced to hold a firm faith. A great many young persons, descended of dissenters of various tenets, conformed to the Church of England, and several young men of French parentage in Orange quarter, who understood English, constantly attended his Church. The books the Society sent to be distributed by him were of great use, especially the Common Prayer Books, given to the younger people of the French, and to dissenters' children. Mr. Hasell continues still in this mission, with a very advantageous character.

The District of Orange quarter is a French settlement, but in the first division of the country into Parishes, was part of St. Thomas' Parish; few of the people attended service in the English Church for want of the language. The major part of them usually met together in a small Church of their own, where they generally made a pretty full congregation, when they had a French Minister amongst them; they were poor, and unable to support their Minister, and made application to the Assembly of the Province, to be made a Parish, and to have some public allowance for a Minister Episcopally ordained, who should use the Liturgy of the Church of England, and preach to them in French. Accordingly, they were incorporated by the name of the Parish of St. Dennis, till such time as they should understand English. They have now a pretty good Church built about the time St. Thomas' was, and never had but one Minister, Mr. Lapierre.

8. In the year 1705, the Rev. Mr. Dun was sent to St. Paul's Parish, in Colleton County. A small but convenient brick Church was erected, about the year 1708, in length 35, in breadth 25 feet, situated on the head of Stono River, about twenty miles distant from Charlestown to the southward. It is built on a piece of land given by Mr. Edmund Bellinger, a gentleman of that Parish; and a narrow piece of land near the Church, containing about seventy-one acres, was laid out for a Glebe. A little, but commodious dwelling house of brick, was built for the Minister, with an out-kitchen, and some necessary timber buildings; but this house, and the other out-buildings, were burnt in the Indian war. Mr. Dun wrote word that he found the common people very ignorant, and was obliged to stay some time to instruct them before he could properly administer the Sacraments. He did not continue long there, and Mr. Mateland succeeded him, about the year 1708, but died not long after. The Rev. Mr. William Tredwel Bull was appointed Missionary there in 1712. He demeaned himself with prudence and civility, and was so diligent in all parts of his pastoral care, that the Church considerably increased; and the flourishing condition of it at present is much owing to his labors. In the year 1721, the Vestry laid a petition before the General Assembly, setting forth, "That the number of the inhabitants and of the members of the Church of England was so much increased, that their Parish Church was too little for them, and that for want of room, some were forced to stand without the door, and others hang at the windows; and that having agreed among themselves upon the necessary enlargement, they found it would cost considerably more than £1000, when completed, with such decency as becomes the house of God: that they were willing to contribute to their utmost, though many of them had been great sufferers in the Indian war, and scarce able to build their own houses destroyed in that war." The General Assembly very generously allowed £500, and the people very liberally and cheerfully subscribed £1000 more, Carolina money; with which they made a very neat and regular additional building to their Church. Mr. Bull continued till the year 1723, very successful in the discharge of the duties of his function, and happy in having the love and esteem of his parishioners. He was obliged to return to England, on account of some family affairs, and having resolved to continue here, was, in consideration of his services to the Church abroad, promoted to a benefice here in England. In the year 1724, the Society sent the Rev. Mr. David Standish, Missionary to this Parish; he entered upon the duties of his function with diligence, and behaved himself so as to gain the esteem and love of his parishioners. His congregation increased, and several grown persons desired and received baptism. He extended his labors to other places, where there was no Minister; particularly in Edisto Island, where a large number of Churchmen and Anabaptists used to meet him. The people of his Parish made an additional building to their Church, and were so much satisfied with their Minister, that in the year 1727, they purchased a Glebe

for him, of four hundred acres of land, joining to the Church, and very pleasantly situated on a large river, about twenty miles distant from Charlestown, with a house upon it, and some other necessary buildings; Mr. Standish continued diligent in all parts of his office, till the year 1728, in which he died.

9. The inhabitants of Christ Church Parish had not a missionary sent to them until the year 1711. However, that the people might not be left destitute of having divine worship celebrated, the Reverend the Clergy neighboring to this Parish, Mr. Commissary Johnston, Mr. Maule, Mr. Hasell, missionaries from the Society, and the Reverend Mr. Lapierre, gave each a sermon monthly at this Church, until the Society appointed the Reverend Mr. Gilbert Jones their missionary there. The foundation of Christ Church was laid in 1707, and the public allowance of £333 was expended, but the building not completed in 1712, when Mr. Jones came to this Parish. Upon his being elected Rector of this Church, the parishioners petitioned the General Assembly for a further sum toward finishing their Church; £200 more was given, and the Parish raised among themselves about sixty-seven pounds more, with which they finished their Church, bought one hundred acres of land for a Glebe, and built a convenient house and kitchen at four miles distance from the Church. Mr. Jones sat about the duties of his function, with great diligence and earnestness; and as the people had been long without a resident minister, there were many grown children and persons of age unbaptized. He persuaded them to bring their children for baptism, and soon after his being settled there, received into the Church one hundred and thirty-six children besides seven grown persons; though the number of housekeepers then was but one hundred and five. He used also great pains to persuade the masters and mistresses to assist in having their slaves instructed in the Christian faith; but found this good work lay under difficulties as yet insuperable. He wrote thus concerning this matter. *Though laboring in vain be very discouraging, yet (by the help of God) I will not cease my labors, and if I shall gain but one proselyte, shall not think much of all my pains.* He was not only very laborious in his cure, but out of a kind regard to the poverty of his parishioners, occasioned by the Indian war, he declined taking any contributions from them, lest some unsettled persons might think their religion too dear, and therefore forsake it. He contracted several fits of sickness by his constant application, and so impaired his constitution, that he was obliged to ask leave from the Society to come to England; the Society consented, and he returned home in 1721 and continued here in England.

The Society sent the Reverend Mr. Pownall in his room; he arrived there in November, 1722. He acquainted about two years after, that the number of his parishioners was 470 free-born, and that there were but few Dissenters among them; but there were above seven hundred slaves, some of which understand the English tongue, but very few knew anything of God or Religion. The people were very sober and

industrious; he had a full Congregation, and above thirty Communicants, and had baptized several grown persons. Not long after, having some affairs in England, which required his presence, he returned from his Parish and continued here. This Parish is at present without a Missionary, but the Society have agreed to send one in a little time.

10. The Church of St. Andrew's is situate about thirteen miles distant from Charlestown, on the south side of Ashley river; the Parish extends about twenty-one miles in length, and seven in breadth, and contains about one hundred and eighty families. The Reverend Mr. Wood was the first minister they had; a very deserving man, as Mr. Chief Justice Trott acquainted the Society. He entered upon this cure in the year 1707, but died soon after: the Parish was long vacant. The Reverend Mr. Taylor was appointed Missionary there, in the year 1711; but there arose some contentious disputes at first, and afterwards an unhappy distaste between him and his parishioners, that he was desirous to be removed. He accordingly removed to North Carolina with the Society's permission in 1717. About this time, the Reverend Mr. Guy, who, after the desolation of his Parish, (St. Helen's Port Royal,) in the Indian War, had been sent missionary to Narragansett, in New England; returned, upon account of his health, to Carolina, and was soon after settled at St. Andrew's, instead of Mr. Taylor. He made amends by his prudence and courteous demeanor, for the disobliging conduct of his predecessor. His former behavior had gained him the general esteem of the people in the country. The vestry of this Church therefore, upon his arrival, invited him to settle with them; as he had no Parish, he accepted of their very kind offer; and the society allowed of his being fixed there, upon the Vestry's request, joined to his own. He continued to perform his Ministerial Office with good diligence and success. This church was built of brick, about forty feet long, and twenty-five broad; there was a burying place contiguous to it of about three acres. A small boarded parsonage house was built, about a mile distant from the church, and twenty-six acres of Glebe Land bought for the minister; but there hath been since made an addition of sixty acres of good land to this Glebe, about the year 1727. Mr. Guy was not only careful in his own cure, but extended his labors to some other places remote, where he preached, administered the sacrament, and baptized several children, and some grown persons. He had such audiences generally at the house where he preached, that the people finding it too little to hold them, began to raise a subscription for building a church. The parish church in the year 1722, became too small to hold the congregation: the people therefore agreed to enlarge it, and presently subscribed £500. The commissioners appointed by the Vestry, agreed with workmen, and prepared materials for building; and the general assembly of the province, the more to encourage them to go on, ordered the public receiver to pay out of the treasury, the sum of £400, because the subscription money of the Parish was not sufficient to defray the charges.

The church, as now enlarged, is in the form of a cross, begun in the year 1723, and since carried onby the contributions of the parishioners; it is forty feet long, and fifty-two feet broad, with a handsome chancel twelve feet long, and twenty-four feet wide, built of good brick, and the roof of cypress wood; the roof of the old part was likewise pulled down, and built of cypress, well arched, ceiled and plastered, as is the new part. The church is adorned and beautified, with neat cedar pews, a large east end window, and two others, one, on each side of the Communion Table, with more on each side of the body of the church, all neatly arched, and well glazed. A decent font is to be placed on a pedestal three steps high in a semi-circle, at the entrance of the church, and a galary is designed to be forthwith built at the west end, for those people who have no pews. Mr. Guy persuaded several persons who were neglectful of the offices of the church, to a more regular behavior, and baptized many grown persons; and as the number of his hearers considerably increased, so also did the number of the constant communicants; he continues now in this mission.

11. The parish of St. George was formerly a part of St. Andrew's, and taken out of that by an Act of Assembly, in the year 1717. It is about nineteen miles long, and eight broad, consisting of five hundred English, in one hundred and fifteen families, besides thirteen hundred negro slaves. The church is situate about nine miles from Gooscreek, eleven from St. Andrews, and twenty-eight from Charlestown. By the Act of Assembly passed in the year 1717, for building this church, Alexander Skeene, Esq., Captain Walter Izard, Mr. Thomas Diston, Samuel Wragg, Esq., Captain John Canty, Mr. Thomas Warring, and Mr. Jacob Satur, were named Commissioners. These worthy gentlemen were very zealous to carry on this work. The allowance made by the Assembly of £333 being not sufficient for this purpose, they very earnestly promoted a subscription among the gentlemen of the country, and £1196 Carolina money was subscribed; yet that proving too little, the public did, four years after, give £466 more, to defray the charge of the building. A church was begun to be built in the year 1719, and in the year following the out-work was completed; it is a brick building fifty feet long, and thirty broad, besides the chancel. There is also a very good brick parsonage-house built, not half a mile distant from the church, situate on the very pleasant spot of ground near Ashley River, with a glebe of seventy-five acres of land.

The Rev. Mr. Peter Tustian was appointed missionary here, by the Society, in the year 1719; but upon his arrival, he found the country so disordered with party divisions, that he soon removed to Maryland.

The Rev. Mr. Varnod succeeded him; he arrived there in 1723, and was very kindly received by his parishioners; they were so well inclined to the Church of England Communion, that they constantly attended divine service, and so few absented themselves, that the church began soon to be too small for the congregation. A year after his arrival at Christmas, he had more communicants than ever were known to meet at that place, near fifty persons, and what was still remarkable, seven-

teen negroes. He baptized several grown persons, besides children and negroes, belonging to Alexander Skeene, Esq. Mr. Varnod extended his labors beyond his own parish; he sometimes used to preach at a neighboring French congregation, much to their edification. His own parishioners were also well satisfied with him. He continues still in his mission with good success.

12. The parish of St. James Santeè consists chiefly of French Refugees, conforming to the Church of England. It contains upwards of one hundred French families, and sixty English, besides free Indians and negro slaves. Their minister hath only the salary of the country and some occasional gratuities, the whole making but a very scanty support. The Rev. Mr. Philip de Richbourg was their first minister, and approved himself, in all respects, a worthy man; upon his dying in 1716, the parish was a long time without a minister. In 1720, the Rev. Mr. Pouderous, a French clergyman, went over, and was fixed there by the Bishop of London; but neither he, nor Mr. Richbourg, had any constant salary from the Society, though they have had several occasional gratuities. The people are religious and industrious, and very soon, in the year 1706, petitioned the Governor and General Assembly, to have their settlement erected into a parish, and signified their being extremely desirous of being united to the body of the Church of England, whose doctrine and discipline they did most highly esteem; and the Governor and Assembly did pass an Act, that year, erecting their settlement into a parish, fixing the Parochial Church at Jamestown, and setting forth its boundaries, which contained about eighteen miles in compass, but by a subsequent Act, they have been much enlarged: the Rev. Mr. Pouderous continues now their minister, very industrious in his function.

13. Prince George's Parish was erected in the northern parts of this Province, at a place called Wineaw, in the year 1725, when Francis Nicholson, Esq., was Governor of this Colony. There was a considerable sum of money given, by Act of Assembly, for building a church here; and Governor Nicholson, to forward the work, gave £100 and the people contributed the rest. This is a frontier place, so very far distant from any Church, as the inhabitants have wrote to the Society, that they have lived many years without seeing any divine public worship performed, without having their children baptized, or the dead buried in any Christian order. The parish contains at present, above five hundred Christian souls, besides negroes and Indians, and the people were so zealous to have a minister of the Church of England, that they built a convenient church in the year 1726, and obtained of the country a salary of £100 proclamation money, and purchased two hundred acres of glebe land for their minister. Upon the repeated desires of the people here, the Society appointed the Rev. Mr. Morrit Missionary in 1728.

14. The Church of St. Philip's in Charlestown, the Capital of the whole Province of Carolina, had a salary of £150 of that country money, settled on the minister, by Act of Assembly: the Society were in hopes this might be a sufficient maintenance, and therefore did not

at first allow anything to the minister. The Bishop of London (Dr. Compton) was very earnest to have a person of prudence and experience, to take the cure of this, the chief place in the Province, one who should act as his commissary, and have the inspection of Church matters. The Rev. Mr. Gideon Johnston was recommended to the Bishop, in the year 1707, by the Archbishop of Dublin, by the Bishop of Killaloo, and the Bishop of Elphin, his diocesan in the fullest manner. "His grace assured, he had known Mr. Johnston from a child, and did testify, he had maintained a fair reputation, and was the son of a worthy Clergyman in Ireland: that he dared answer for his sobriety, diligence, and ability, and doubted not, but he would execute his duty, so as to merit the approbation of all, with whom he should be concerned." Bishop Compton was fully satisfied with this character; sent him to Charlestown and made him his Commissary. Mr. Johnston arrived in Carolina, after a long and tedious voyage, and was, unfortunately, near loosing his life, almost in sight of Charlestown. The bar of sand at the harbor's mouth, kept out the ship, in which he was passenger, till the next tide; and Mr. Johnston being sick, was impatient to get ashore, went into a sloop with three other persons; a sudden gust of wind rising, wrecked the sloop upon a sand bank; they lay there two days, before the boats and canoes, which were sent out, could discover them, almost perished with hunger and thirst.

Mr. Johnston upon his entering on his cure found the people at Charlestown unhappily disturbed with feuds and animosities; yet he managed himself with so much temper and prudence, as to avoid giving any offense or incurring the displeasure of either side. What afflicted him most, was the ill habit of body, which, by various incidents in his voyage, and since his arrival in the country, he had contracted. However, he struggled through every difficulty, discharged his duty with great diligence, and to the general satisfaction of his parishioners, though his cure, as being in the most populous place, was very laborious. He read prayers and preached twice on Sundays, read prayers on Wednesdays and Fridays, and frequently catechized the children. Besides the discharge of all his ministerial duties, he became useful and happy in composing, in some degree, the divisions among the people, and by a very modest and peaceable applying, persuaded many, who had differences, to converse without passion or bitterness. By these, and many other methods, he gained the respect and love of the best sort of people, of many parties. His parishioners knew his circumstances were strait, and that the country allowance was not sufficient to maintain him and his large family; the Assembly being then sitting, they procured a clause to be made in one of the Acts then passed, adding £50 a year more to his Church, *during his incumbency.* This was a very special mark of their favor to him, and the more so, because it was done without his using any public solicitation for it. He continued very assiduous in every branch of his office, until the year 1711, at which time, several pestilential diseases raged over all the country, and occasioned a great mortality, especially at Charlestown; notwithstanding these difficulties, he

discharged all the duties of his function, with unwearied diligence. He contracted by his labors many infirmities, which increased daily on him; and he was forced to come to England for the recovery of his health. After staying here about a year and a half, he returned to his Church at Carolina, with an allowance of £50 a year salary from the society. He entered again upon the duties of his cure, with his former diligence and success, and continued so until April, in 1716. The Hon. Charles Craven, Esq., the Governor of the country, was then returning to England. Mr. Johnston, with thirty more gentlemen, went into a sloop to take their leave of him, then in the man of war, and under sail. They waited on the Governor and parted with him, but in their return back a storm arose, the sloop was overset, and Mr. Johnston being lame of the gout, and in the hold, was drowned; the other gentlemen who were upon deck, partly by swimming, and partly by holding on the sloop, saved themselves, till help came. The sloop afterwards drove, and that, and Mr. Johnston's body, were found on the same bank of sand, on which he had almost perished, at his first coming to the country: he was buried at Charlestown, very much lamented by his parishioners, and especially all the clergy his brethren.

15. The missionaries represented frequently to the Society the great want of schools in this province, for the instruction of the children in the principles of Religion, and teaching convenient learning. Dr. Le Jeau at Gooscreek, did very earnestly press the Society to allow a salary for a schoolmaster in his parish, and they appointed Mr. Dennis schoolmaster in the year 1710; he had a good number of scholars for several years, till the Indian war broke out, which dispersed the people and all his scholars. The Society appointed also the Rev. Mr. Guy to be schoolmaster in Charlestown, in 1711, and also Curate or assistant to the minister of Charlestown, because that cure seemed too laborious for one person. There is now a handsome schoolhouse built by Act of Assembly, and the schoolmaster allowed a salary of £100 proclamation money. Upon Mr. Guy's being removed to the cure of a parish, Mr. Morrit was fixed schoolmaster here; but being lately chose minister of a parish, and leaving the school, the Society have appointed the Rev. Mr. Lambert schoolmaster and catechist or afternoon preacher there; and accounts have been transmitted to the Society, that he discharges his duty with diligence, and hath been very useful in training up the youth.

The people of the whole country are thoroughly sensible of the necessity of schools, for the Christian education of their children, and have, in several places, taken measures for founding of schools. An Act of Assembly was passed in the year 1724, for establishing of a free school in the town of Dorchester, in the parish of St. George. Upon this occasion some of the most considerable gentlemen of this colony, wrote to the Society, the chief source of irreligion and immorality here, is the want of schools; and we may justly be apprehensive, that if our children continue longer to be deprived of opportunities of being instructed, Christianity will of course decay insensibly, and we shall have

a generation of our own, as ignorant as the native Indians. This Act hath been transmitted to Great Britain for the royal assent. The people also of St. Paul's parish have lately raised a sum of money by voluntary subscriptions, for founding a free school; and Mr. Whitmarsh of this parish, lately deceased, hath left £500 for this purpose; they now have good hopes of raising a sufficient fund for building and endowing one. The Rev. Mr. Ludlam, lately the Society's Missionary at Gooscreek, bequeathed all his estate, which hath been computed to be about £2000 Carolina money, for building and endowing a school at Gooscreek. This Society, who are the Trustees appointed by his Will, hope to settle this school in a little time. The late Richard Beresford, Esq., of St. Thomas's Parish, in this colony, has been a great promoter of the founding of schools. He died in March, 1722, and by his Will bequeathed the annual profits of his estate, which was very considerable, in trust, to be paid to the vestry of that parish; from the time of his decease, until his son, who was at that time about eight years of age, should arrive at the age of twenty-one years: directing farther the vestry to apply one-third of the yearly profits of his estate, for the support of one or more schoolmasters; who should teach reading, accounts, mathematics, and other liberal learning; and the remaining two-thirds, towards the support and maintenance of the children of the poor of that Parish, who should be sent to this school. The vestry of this Parish have since received from this estate £6500 Carolina money, and placed out £1200 of it in purchase of a plantation, about half a mile distant from the church, containing six hundred acres of land, with convenient buildings upon it, for the use of the designed school; and placed out the remaining money at interest upon land security.

It is now to be hoped this necessary work, of the education of the youth, will be carried on with success; which the Society have always strove to the utmost of their power to promote; they have not only helped towards maintenance of some schoolmasters, but have also, at times, sent large quantities of good books, as Bibles, Common Prayer Books, Whole Duties of Man, Catechisms, and other devotional books. The Society have sent to this province, above two thousand volumes, and above £300 worth of small tracts, not bound.

16. I have now related the endeavors of the Society, towards settling religion in this colony; which, however small in comparison of the great end sought for, have, notwithstanding, had important consequences. The zeal and bounty of this Society, hath raised a noble and truly Christian emulation in the inhabitants of this province to carry on so great and necessary a work. The example set by the Society, hath influenced the people to contribute very bountifully to their own happiness, hath induced them, with great cheerfulness, to build churches, to assign stated salaries to the clergy, by Acts of Assembly, to allot glebes to the Churches, to open and to endow schools for the education of their children. Soon after the foundation of this Society, an Act of Assembly passed in the year 1706, for establishing religious worship according to the Church of England; for dividing the whole

province into ten parishes, (to which three have been since added,) for allowing a considerable sum for the building each church, and ordering one to be built in each Parish; for incorporating the rectors or ministers; for allowing the ministers of the country Parishes £100 a year, current money of that province, each; and the Rector of Charlestown £150. All which Churches were soon after built, have been supplied with ministers by this Society, and have been faithfully paid their settled salaries by the country. And lately, in the year 1723, a farther law was passed for augmenting the ministers' salaries, and appointing them to be paid in proclamation money. The clergy were so sensible of this liberality of the people, that they did in the most grateful manner represent to the Society, that considering the circumstances of the colony, it was a very generous settlement.

Thus through the pious liberality of the country, though there was scarce any face of the Church of England in this province, when this Society was first established, there have been thirteen Churches and four Chapels of Ease since built; a free school hath been erected at Charlestown. The whole body of the people have had the advantage of the administration of God's Word and Sacraments, and such a light set up among them, as, it is to be hoped, no age shall see extinguished.

CHAPTER VI.

Missionaries sent to North Carolina. The Rev. Mr. Blair sent Missionary, undergoes great hardships, returns to England. Other Missionaries sent thither; they meet with many difficulties, return to England. The Tuscararo Indians form a conspiracy against the English; ravage the colony; are at length defeated. Mr. Newnam sent Missionary; takes great pains in his Mission; dies.

1. The Society had a very early knowledge of the destitute condition of this Province. The inhabitants, in the year 1702, amounted to above 6000 souls, chiefly English, besides slaves; a great number of the people were desirous of having the Church of England Worship settled among them; there were some Presbyterians, and fewer Quakers here, but many persons careless of all religion, and of a profane mind. However, some of the principal inhabitants did, in a very serious manner, and with a true Christian spirit, set forth their wants of a ministry to the Society.

But the Society received the fullest information from the Reverend Mr. Blair, who had been an itinerant Missionary in that country, supported with the bounty of £50 from the Lord Weymouth. He arrived in North Carolina in January, 1703, and entered upon the duties of his mission with great diligence and pains. The people were settled in such distant plantations on the several rivers' sides, that he was obliged to be continually traveling from place to place, which could not possi-

bly be done without a guide, both on account of the badness of the roads, and difficulty to find them if once lost, as also by reason of the deserts between several plantations, some extending forty miles in length, without any inhabitant. Besides, there was another exceeding inconvenience in traveling this country; it was watered with seven great rivers, all without any bridges over them; two only which could be passed on horseback; the others had ferries over them, in some places, and the passage there was chargeable. However, he exerted himself for some time, bought horses for himself and a guide, traveled over all the country, and preached twice every Lord's day, for above a year; and sometimes on the week days, when the people could bring their children for baptism. He baptized above one hundred during his continuance here. He was very useful to revive a sense of religion among them; and the people, in pursuance of an act of Assembly there, began to build three small churches. But he found the labor of continual traveling in excessive heats in summer, and extreme colds in winter, beyond his strength of body and mind. He would have resided on one precinct of the country, and officiated to all who could come to him; but the people were dissatisfied with this, telling him, Lord Weymouth's charity was intended for the good of the whole country. An Act of Assembly had been passed a little before, allowing £30 a year, of that country money, making about £10 sterling for a Minister in each division; but that Act was not then confirmed by the Proprietaries, so that he had no allowance from the inhabitants. These hardships rendered the mission so difficult, that some time after, he was forced to return to England, quite sunk with poverty and sickness.

2. This unprovided condition of the people, engaged the Society to assist them. In 1707, they sent over the Rev. Mr. Adams and Mr. Gordon, itinerant Missionaries, with a better support than Mr. Blair had. They were both very sensible they should meet with many discouragements in their mission; however, they entered on their office with much resolution. Upon their first arrival, they entertained hopes of good success in their labors, from the encouragement which they received from some worthy persons in the administration of the government at that time. But soon after their arrival, many ignorant and irreligious persons in the Colony, raised such factions and animosities, and above all, made such a blasphemous ridicule of the most sacred ordinances of the Gospel, in a manner too profane to be mentioned, as occasioned long and public distractions, and mightily retarded the progress of the Gospel. Mr. Adams and Mr. Gordon persevered, notwithstanding, in their missions. The whole Province was divided into four large precincts, Chowan, Paquiman, Pasquetanck, and Carotuck, besides Bath county, or Pamlico Division.

Mr. Gordon had the care of Chowan and Paquiman. Chowan is the westermost, the largest and thinnest settled; the people had built a Church sometime before his coming there, but it was small, and sorrily put together, and therefore they then had intentions to build another. There were very few Quakers or dissenters in this Parish. The people

indeed were ignorant, few that could read, and fewer write, even of the better sort; yet the body of them were very serious and well-inclined, ready to embrace, both in public and in private, all opportunities of being instructed. Mr. Gordon spent most of his labors in this precinct, it is very large, and divided by the great Sound and several rivers, which made his cure very laborious; however, he visited all parts of it, and baptised above one hundred children. Mr. Gordon had also the next precinct, Paquiman, under his care. There was a little compact church built here, with more care and expense, and better contrived than that in Chowan. The Quakers here were very numerous. This precinct is not so large as the other, but the roads are worse. The people were very ignorant, and loose in their lives, unconcerned as to religion, through their want of Ministers and good books.

Mr. Gordon was in hopes the feuds and animosities among the people, would have abated in a little time, but on the contrary, they grew higher, and the public distractions increased. He found himself therefore necessitated to return to England; which he did, bringing with him letters to the Lord Bishop of London, and to the Society, from the two precincts which he attended; certifying that he had discharged his mission with great fidelity among them, and indefatigably employed his time in promoting the interest of religion in those parts.

Mr. Adams had the care of Pascotanck and Carotuck precincts. Pascotanck precinct then had no Church built in it. The roads here are the worst, but the country is closer settled, and better peopled than the other precincts. In their way of living, these people have much the advantage of the rest, being more industrious and careful. But they were above all, to be commended for their order, seriousness and decency, in attending Divine Worship.

Carotuck is the eastermost precinct, including the Sand Banks, and part of the south part of the Sound; a very incommodious place for damp colds in winter, and muschatoes in summer; they had no Church built here. Mr. Adams behaved himself with unwearied application; the extent of his mission was in some places above seventy miles. There were 839 souls in the precinct of Carotuck; he preached often, baptised here numbers of children, and administered the Sacrament. But the principal branch of his cure was the precinct of Pascotanck, where he chiefly resided. It contained above 1300 souls, 900 of which professed themselves members of the Church of England. He baptised in the Parishes of Pascotanck and Carotuck, above 214 children, besides grown persons, preached constantly, and administered the Sacrament in Pascotanck and in Carotuck.

When Mr. Gordon returned to England, Mr. Adams was much dejected, but resolved to make a farther effort. He continued very diligent in the discharge of his duty. However, the public distractions could not be composed through the perverseness of some Quakers. During all these broils, Mr. Adams behaved himself with so much moderation and diligence, as gained the favor and esteem of the most sober people, and preserved his character unblemished, even by his en-

emies. The parties here grew of more imbittered spirits, and Mr. Adams was quite wearied out with the hardships he met with: he intended to return to England in 1710, upon which the Vestry of Carotuck, and Col. Glover, wrote thus to the Society:

"Mr. Adams, during his abode among us, hath behaved himself in all respects, worthy the character of a Minister, exemplary in his life, and blameless in his conversation; and now being bound for England, we with sorrowful hearts, and true love and affection, take our leave of him. We shall ever bless that Providence that placed him among us, and should be very unjust to his character, if we did not give him the testimony of a pious and painful pastor, whose sweetness of temper, diligence in his calling, and soundness of doctrine, hath so much conduced to promote the great end of his mission, that we hope the good seed God hath enabled him to sow, will bear fruit upwards." The Vestry of Pascotanck write to the same effect; and Colonel Glover, President of the Council there, transmitted these letters to the Society, and wrote thus with them: "The inclosed papers being put into my hand, I held myself bound to present them to your Board, and to join with the subscribers in the character they justly give of the Rev. Mr. James Adams, and to which I am sure all persons, who have any respect to religion, do heartily concur. As for the difficulties he met with, he hath waded through them, under the vigilant eyes of the malicious enemy, without committing anything unbecoming a Minister of Christ." But before Mr. Adams embarked for England, he fell sick, and died in Carolina.

3. The Society resolved again to assist this people; and appointed the Rev. Mr. Urmstone and Mr. Rainsford Missionaries there, about the year 1711. Mr. Urmstone took care of the North Shore, at the lower end of Chowan, with all Pascotanck; and Mr. Rainsford of the West Shore. But they had not been long in the country, before the civil feuds among that unhappy people were followed with an Indian war, which threatened the total ruin of the Colony; and had it not been for a very timely and powerful assistance from their neighbors, the South Carolinians, it might have been effected. The Corees and Tuskararo Indians near Cape Fear, made a terrible insurrection, fell upon the inhabitants of Renoque, killed 137 of them; most of the Palatines, with a Swiss Baron, perished in the massacre. The Indians carried their plot on with great cunning and secrecy, and put it thus in execution, in a few hours in many places. The Indians did not meet in one body; but in small parties of five or six men, waited as friends on those whom they purposed to destroy; and killed them with such weapons as they found in their houses, or near hand. The South Carolinians in this distress of theirs, advanced £4000 and sent Colonel Barnwell with 600 whites and 600 Indians to their assistance; after a difficult march he met the Indians, killed above three hundred, took one hundred prisoners, surrounded the rest, being about six hundred in a Fort, and forced them to sue for peace; which he granted, as not having provisions for his own men, if the Indians should have held out; the other straggling

parties of the Indians retreated into the territories of Fort Augustino, and lay there secure, under the Spaniards' protection.

Mr. Urmstone, no doubt, could not avoid bearing a share in this general calamity; however, he continued some years an itinerant Missionary. He traveled as soon as the heat of the summer was over, through the whole government one hundred miles southward, beyond Neuze River, sixty miles westward towards Virginia, and as far northeast. He baptized in one half year two hundred and seventy-nine, twelve whereof were grown persons; and had it not been for the neglect of the parents, and want of convenient passage both by land and water, a great many more might have been baptized. Mr. Rainsford also continued some time preaching on the West Shore, and by his labors kept alive, among a wild and scattered people, some sense of religion; but at length was quite fatigued with the hardships of the mission, and quitted it. Mr. Urmstone continued longer, but was in some years worn out with the many difficulties and distresses he met with, and returned to England.

Colonel Eden, then Governor of the country, wrote a very pressing letter to the Society in behalf of the people. Some time after, the Society appointed the Rev. Mr. Newnam Missionary; he arrived in North Carolina in 1722, and transmitted to the Society an account of his labors and success in his mission. The summary of which is as follows:

"After a long and fatiguing voyage of above four months, from December the 1st to April the 10th, myself and little family arrived at Carolina. The late Governor Eden being dead, I waited upon the President, a worthy gentleman, delivered him my credentials, with which he declared himself satisfied, and received me with great kindness and respect. I hope I shall do a great deal of good. The Vestry have laid out my journeys where I am to officiate. The first Sunday I go by water, and some few miles by land, and preach at Esquire Duckingfield's House, (which is large enough to hold a good congregation,) till such time as they build a Church, which is hereafter to be called Society Church; and in order to do it, they are now making a collection through the whole Parish. The second Sunday I take a journey up to a place called Maharim, about forty miles off, where there are abundance of inhabitants, who are also making a collection to build a Church forthwith. The third Sunday I perform Divine Service at Esquire Duckingfield's. The fourth Sunday I go up to a place called Wicacon, about thirty miles' journey. The fifth Sunday I cross the Sound to go to Eden town, where the Vestry have also proposed to build a Church very soon. The sixth Sunday I go up to a Chapel on the South Shore, about twelve miles by water; and the seventh Sunday begin the same course again. But once every quarter I go up to a place called Renoque, eighty miles' journey; and the five last Sundays of the year, the Vestry allow I may go my rounds, and visit the remote parts of the country, where some inhabitants live, one hundred and fifty miles off; people who will scarce ever have the opportunity of hearing me, or of having their children baptized, unless I go among

them. The country is in general very well pleased with my coming among them, but the people are for the most part poor and very ignorant. I have baptized one hundred and twenty boys and ninety-one girls, five persons above twenty years of age, and two married women, this last year."

Upon bare reading of this letter, the reader will immediately reflect, that he must take indefatigable pains in performing so much difficult duty. However, he persevered with great resolution. Some time afterwards other accounts came to the Society, that since his last letter, he had preached constantly, had baptized two hundred and sixty-nine children, one woman, and three men, who gave a very good account of their faith; and two negroes, who could say the Creed, Lord's Prayer, and Ten Commandments, and had good sureties for their farther information; and that he designed shortly to go to Bath county, where he was greatly wanted, being informed there were at least three hundred children, whose parents desired his coming among them, to have them baptized.

But having contracted frequent and severe illnesses by constant traveling, he died in the year 1723, very much to the loss of all this people.

5. In the year 1725, Sir Richard Everet, going then over Governor, the Rev. Mr. Blacknal applied to be sent Missionary, and was employed by the Society, but they have had no account of his progress, and it is believed he hath left that country; so that this whole people, being now above ten thousand souls, are without any Minister. What Gov. Eden remarked to the Society in favor of this colony, deserves to be taken notice of here: "Though the state of this Government hath been for many years very unsettled, chiefly so by reason of intestine feuds; yet the people have declared themselves sincere members of the Church of England, by the Act of Assembly passed in 1715, for establishing the Church, and appointing select vestries; the preamble to which is as follows:" "This Province of North Carolina, being a member of the Kingdom of Great Britain; and the Church of England being appointed by the Charter from the Crown, to be the only established Church, to have public encouragement in it: We therefore to express our gratitude to the Right Honorable the Society for Promoting the Christian Religion in Foreign Parts, and our zeal for promoting our holy religion by making such provision for building Churches and Chapels, and maintaining of the Clergy, as circumstances of this Government will admit, &c. And by this Act, they divide the whole country into nine parishes, name vestries, and settle salaries for the Ministers of each parish, not exceeding £50, and provided the whole parish charges do not exceed five shillings per pole, on all taxable persons."

This speaks at least the good disposition of the people, though the £50 settled by the Act, would amount to a very small sum in sterling money. There are not above one or two Churches yet built in this Government; however, the Society have at several times by their Missionaries dispersed here above three hundred volumes of bound books, besides about £100 worth of small Tracts of devotion and instruction.

CHAPTER VI.

Pennsylvania settled at first by Swedes and Dutch; a very considerable number of Quakers go over from England thither. The Rev. Mr. Evans sent to Philadelphia by Bishop Compton. A very large Congregation at Philadelphia. Several Missionaries sent to Pennsylvania. Their labors and success. Fifteen Churches built in this Colony by voluntary contributions. No salaries settled on the Ministers, but the people contribute liberally towards their support.

1. Pennsylvania, with the three lower Counties, extends in length near three hundred miles, and in breadth above two hundred, watered with that noble stream the Delaware, navigable three hundred miles at least, in small vessels. It was settled by people of several European nations, by Swedes and some Dutch at first, afterwards by the English and French. The first English settlers here were Quakers, above two thousand of which, went over from England at once, with Mr. Pen the proprietary; but since that time, great numbers of persons of other principles in religion, have settled themselves there; not to avoid any violence at home, but to improve their fortunes in those parts. The English were much the most numerous inhabitants, and Quakerism the prevailing opinion. Mr. George Keith, who resided here, says, according to the best computation he could make, above one thousand five hundred men and women Quakers, used to come to their yearly meetings, at Philadelphia, from the adjoining country, and from East and West Jersies, in the year 1689.

But soon after, in the year 1691, there arose a breach between a party of Quakers, who joined with Mr. Keith, in opposing some of their errors, (especially their notion of the sufficiency of the light within every man to salvation, without anything else,) and another party that joined with Mr. Thomas Lloyd, then Deputy Governor of the country, and a great preacher among the Quakers. Upon this breach, all the meetings in these Provinces were broken, and each party sat up separate meetings, upon account of such different principles in religion, and especially with regard to that notion, of the sufficiency of the light within every man. One party, called the Keithian Quakers, judged this a tacit rejection of the written word of God, and of the Sacraments, and tending, at least, to set up Deism. They divided therefore from the Foxian Quakers, and in the year 1694, there were fifteen meetings of these separatist Quakers, in Pennsylvania and the Jersies.

The Swedes and Dutch settled in this Province, had some Ministers among them, but the English had none, till the year 1700; when the Rev. Mr. Evans was sent over to Philadelphia by Bishop Compton. But after the Church of England service began to be performed, a very numerous congregation attended the public worship, consisting chiefly of great numbers of persons, who a few years before, had separated from the Foxian Quakers, and now joined entirely with the Church of England members. They increased so fast, that in two years' time there

were above five hundred persons who frequented the Church. They petitioned his late Majesty King William, for some stipend for their Minister; and his Majesty was pleased to allow £50 sterling to their Minister, and £30 to a schoolmaster, at Philadelphia. The people have several times made application for some salary to their Minister from this Society; but never had any: because there were many poorer settlements in this country, which claimed the Society's help.

2. The Rev. Mr. Evans being thus supported by the royal bounty, and the liberal contributions of his hearers, was very diligent in the discharge of his duty, and through God's blessing very successful. A great number of persons of various opinions, not only in Philadelphia, the metropolis of this country, but of the adjacent parts, began to see their errors, and embrace the Church of England worship. The frequent resort of people of the better condition, from all the remote parts of the country, to that capital town, gave them an opportunity of hearing Mr. Evans and being informed in the doctrines of the Church of England. A hearty love and zeal for religion spread so wide, that there arose soon, several congregations, in other parts of the country; Mr. Evans was forced to divide his labors among them, as often as he conveniently could, till they might be formed into proper districts, and have Ministers sent over to them.

He went frequently to Chichester, Chester, and Concord, to Montgomery and Radnor, each about twenty miles' distant from Philadelphia; and to Maidenhead in West Jersey, forty miles' distant. This traveling was both fatiguing and expensive, yet he frequently visited these places, being determined by all means, to lose none of those he had gained. But Montgomery and Radnor, next to Philadelphia, had the most considerable share in his labors.

Mr. Evans used to preach two evening Lectures at Philadelphia, one preparatory to the Holy Sacrament, on the last Sunday of the month; the other to a Society of young men, who met together every Lord's Day, after evening Prayer, to read the Scripture, and sing Psalms; Mr. Evans was always present at these meetings, unless hindered by some public service, and used to read some select Prayers out of the Church Liturgy, and preached upon subjects suitable to an audience of young men. There arose an unforeseen advantage from these Lectures, for not only the young men who designedly met, were improved; but a great many young persons, who dared not appear in the day time, at the public service of the Church, for fear of disobliging their parents or masters, would stand under the Church windows at night and hearken. At length, many of them took up a resolution to leave the sects they had followed, desired Baptism, and became steadfast in the Communion of the Church. Several accounts from Mr. Keith and Mr. Talbot acquaint that Mr. Evans baptized in Philadelphia, and the adjoining parts, above eight hundred persons. The Welch people of Radnor and Montgomery stirred up by his preaching, addressed the Bishop of London for a Minister, who understood their language; representing, that a very considerable number of Welch people in those towns, and neighboring parts, who had been bred up members of the Church of

England, were here unhappily fallen into Quakerism, for want of a Minister; as being disposed to follow that, rather than to have no form of religion, and who were ready to return back to the Church of England.

In the year 1707, Mr. Evans came to England upon private concerns; during his absence, the Rev. Mr. Rudman, a worthy Swedish clergyman, who had officiated among his countrymen in those parts for several years, took care of his cure at Philadelphia. Mr. Evans returned to Philadelphia, and continued as before very diligent in his duty. He used to preach sometimes at Hopewell in West Jersey, forty miles' distant from Philadelphia, where the people were exceedingly desirous of having the Church of England worship settled; and only upon hopes of obtaining a Missionary from the Society, had with considerable expense, built a Church. He visited also Apoquinomy, sixty-five miles' distant from Philadelphia; and a new settlement called Parkeomen, situate on the river Schoolkill; he baptized many persons here, particularly a whole family of Quakers, to the number of fifteen. He afterwards returned to England upon account of some family concerns.

In the year 1716, Mr. Evans resolved to go once more abroad, and the cure of Oxford and Radnor, Welch settlements, being then vacant, the Society appointed him Missionary there. He undertook that cure for two years, and discharged it with diligence, to the great advantage of the people, and much to his own credit. He was afterwards invited to Maryland, to a Parish there, but soon after died; with this general character, that he had behaved himself as a faithful Missionary, and had proved a great instrument towards settling religion and the Church of England in those wild countries.

3. The people of Chester county showed a very early zeal to have the Church of England worship settled among them. This county is so called, because most of the first inhabitants of it came from Cheshire, in England. Chester, the chief town of the county, is finely situate on the River Delaware, at that place, three miles over; the road for shipping here is very commodious and safe, and so large that a royal navy might ride there. The people here were stirred up by Mr. Evan's preaching, to engage in building a Church. They erected a very good brick fabric, one of the neatest on the Continent, and completed it in July, 1702, at the sole expense of private subscriptions of the Church members; it was opened on St. Paul's day, and was therefore called St. Paul's, and Mr. Geo. Keith preached the first sermon in it. The Society appointed the Rev. Mr. Nicholls Missionary in 1703; he acquainted the Society in 1704, that he found the people very well inclined to the Church of England, and recommended them earnestly to the Society's care, on account of their good disposition, though they had not any fixed Minister, till now. The people made a subscription of £60 a year towards Mr. Nicholls' support, and became very regular and constant at divine worship. Mr. Nicholls said he did not want a considerable congregation at his first arrival, notwithstanding his being seated in the midst of Quakers, and ascribes this advantage to the industrious preaching of

the Society's itinerant Missionaries, the Rev. Mr. Keith and Mr. Talbot, who had prepared the people very much, by their labors.

Mr. Jasper Yeates and Mr. James Sandelands, two worthy gentlemen of this place, deserve particular mention here; they were the principal promoters of the building of this Church; Mr. Thomas Powell gave also a valuable piece of ground for the Minister's garden, the parishioners contributed the rest; and as soon as the outside was completed, the inside was beautified, mostly at the expense of those who frequented it; and adorned with decent furniture, a handsome pulpit and pews. Mr. Nicholls continued here with good success in his labors, till about 1708, at which time he removed to Maryland. The Rev. Mr. Ross came from Newcastle, and officiated here upon the people's desire. He was very industrious in his Ministry, and acceptable to the people. He moved the Society to send some good books here, to prevent the people's continuing in unsettled notions of religion; and said, he was much concerned, to observe in his travels up and down the county, that there were variety of books sent and placed in almost every Quaker family, especially Barclay's Apology, to fortify the people in their errors, and furnish them with arguments against the faith; whereas in the houses of the Church people, few or no books were to be seen. Upon which the Society have since sent quantities of Bibles, Common Prayers, and devotional Tracts, to be dispersed among the people. However, the Society did not continue Mr. Ross at Chester, though he behaved himself entirely to their satisfaction, but directed him to remove to Newcastle, where he was first appointed; and sent to Chester, the Rev. Mr. Humphreys their Missionary. He used great diligence in the serving all parts of his cure, and gained the love and esteem of his parishioners. There were at that time but very few Missionaries in that Province, and being obliged to divide themselves among eleven or twelve congregations, they had more than employ sufficient. The Church at Chester continued in a flourishing condition during Mr. Humphrey's residence. He used to preach once a month at Chichester, a town of note, where the people had built a convenient Chapel, upon his persuasion and promise to attend them once a month. It is distant four miles from Chester, and there is a legacy left by Mr. Jeremiah Collet to the Minister of Chester, to preach four times a year there. This Chapel is very convenient for aged people, youths and servants, (who cannot go so far as to Chester,) to come to hear divine service. Mr. Humphreys had a congregation, generally, of about one hundred and fifty people. He used also once a month to visit the small neighboring town, Concord, where he had a good number of people for his hearers; who have since, for the more decent performing divine worship, built a little Church. Mr. Humphreys continued very diligent in the care of these three places; but by reason of the fatigue of visiting several congregations, contracted many indispositions and severe sicknesses, which engaged him in heavier expenses, than the Society's salary and people's contributions would support. He was invited to Maryland by some friends, where he could have a better provision, which he accepted; not only with the Society's leave, but also

with an allowance of a gratuity of £30 beyond his salary; on account of the hardships he suffered in his mission, and of his good behavior during his being employed. These three Churches are now without a Minister, but the Society have agreed to send them a Missionary as soon as conveniently may be.

4. Oxford and Radnor, two Welch settlements, were first visited by Mr. Evans from Philadelphia, and the people having been members of the Church of England, when they were transplanted from Wales hither, were desirous of having that form of worship fixed among them again. By his occasional Sermons, and the visits of other Clergymen, the people of Oxford were encouraged to build a neat and convenient Church. The congregation consisted chiefly of the younger people, and the whole town composed of about twenty families; they not only built a Church, but subscribed also £20 a year to their Minister, in money and country produce. The people of Radnor also petitioned for a Minister; and the Society appointed the Rev. Mr. Club Missionary to Oxford and Radnor, two towns, being about twenty miles' distant from each other. He arrived there in 1714. The inhabitants of both towns received him with great kindness, as being well known to them before, during his being schoolmaster at Philadelphia. The people at Radnor, especially, were very thankful to the Society for having been pleased to consider their wants, and renewed their promise of giving him their best assistance, and presently after his arrival, heartily engaged to build a handsome stone Church, which they have since performed. Mr. Club was very earnest in all parts of his Ministerial office, and very successful in his labors, and happy in engaging the love and esteem of all his people. But the cure of these two Churches engaged him in great fatigue, not only on account of the distance between the places, but because of the extremity of the weather, whether hot or cold. Mr. Club contracted so many indispositions by his labors, as put an end to his life, in 1715. The people were so sensible of the difficulties he underwent, that after his death, the Church-wardens of the Parish wrote thus to the Society: "Mr. Club, our late Minister, was the first that undertook the cure of Oxford and Radnor, and he paid dear for it; for the great fatigue of riding between the two Churches, in such dismal ways and weather as we generally have for four months in the winter, soon put a period to his life."

Both towns wrote again to the Society, requesting another Missionary; the Society wrote a letter, exhorting them to consider on some proper means among themselves for making sufficient allowance for a Minister to reside constantly among them. In answer to this they assured the Society, "They were heartily disposed to do their best; but at present their circumstances would not do great things. They were at present but poor settlers, who had newly settled lands backwards in the wilderness, and had not yet so much as their own habitations free from debts; that indeed they had built Churches, in hopes of having Ministers from the Society; and had thereby so much incumbered themselves, that it would be some years, in all probability, before they could clear that debt."

The Society were desirous this good disposition of the people should not be disappointed; and in 1718, appointed the Rev. Mr. Wyman their Missionary at Oxford and Radnor. He entered upon his Ministry among them with diligence, and the people continued their zeal for the Church service. The inhabitants of Oxford purchased a house, orchard, and sixty-three acres of land, for the use and habitation of the Minister; and the people of Radnor have obliged themselves to contribute £40 proclamation money, of that country, yearly, towards the support of a minister to preach to them in Welch, their native language; because many of them do not understand English. Several accounts have been sent the Society, that Mr. Wayman is very careful in all parts of his duty; and that he extends his labors to several other places, on the week-days, when he can be spared from his own immediate charge; particularly that he hath often traveled to Conestego, about forty miles beyond Radnor, and baptized there and elsewhere above seventy children in one year. Mr. Wayman hath acquainted the Society, that the members of the Church increase continually; that there is a congregation at Whitemarsh, about ten miles distant from Oxford, who are very desirous of a Minister, and have for the decent performance of divine worship, erected a goodly stone building. Mr. Wayman continues in this mission, with good success.

5. The inhabitants of Apoquiminy were so zealous as to build a convenient Church, about the year 1705, long before they had any settled minister. They used to be sometimes visited by the Reverend Mr. Seward from Maryland, and by Mr. Crawford, the Society Missionary in Dover Hundred. They applied to the Society for a missionary, and the Reverend Mr. Jenkins was appointed to that place; upon his arrival, he found the people much scattered in their settlements, and Newcastle Town, which was then vacant, being settled closer and more commodious, he officiated there for some time at first; but soon after, by directions from the Society, returned to his own cure of Apoquiminy. However, during his stay at Newcastle, he was not neglectful of his duty. At his return to Apoquiminy, in 1708, he soon drew together a large congregation of about two hundred persons, who were, for the most part, very constant hearers. He had thirteen communicants the first time he administered the Lord's Supper. He wrote to the Society, "That the people grew so earnest in religion, that above twenty persons had discoursed with him, in order for their due instruction, and were preparing themselves against the next administration of the Lord's Supper; and also, that a great many grown persons were preparing to receive holy Baptism, and that he hoped soon to be able to send over a joyful account of his farther success in his labors." But five months after, he died; and was exceedingly regretted by all, who were acquainted with his merit, and especially by his parishioners. The Vestry of his Parish wrote thus concerning him to the Society, "He died to our unspeakable grief and loss; and we must do that justice to his memory, as to assure the honorable Society, that he behaved

himself in all respects, both as to his doctrine and life, as became the sacred character he bore; and GOD did so bless his labors here, that before he died, he saw our Church in a flourishing condition." They conclude their letter, praying the Society to send them another missionary.

The Society did not send a missionary thither for considerable time, on account of being engaged to support other missions, to the extent of their fund; however, the people were not quite destitute; they were occasionally visited by the Reverend Mr. Byork, a Swedish minister, who came from Christina Creek on Delaware River, to perfom Divine Service once a month. They were visited also by the Reverend Mr. Club, but oftener by Mr. Ross from Newcastle, and by some other missionaries. But the Clergy there, in the year 1715, with much earnestness represented to the Society, that the state of several places in that province was deplorable. Many Churches, which were once filled with considerable numbers of communicants, whose early zeal had led them, though poor, to erect those decent structures for the service of GOD, and at some of them to build commodious houses for the reception of their ministers, were, through a long vacancy, by death or removal of the missionaries, quite desolate; and great opportunities were given, for the sincere members of the Church, to be seduced to errors; especially the people of Apoquiminy, and of all Bucks, Kent, and Sussex counties. They assured they had done the utmost they could, in their circumstances, to keep those congregations together; by dividing the care of them among themselves, and visiting them sometimes on week days, and baptizing their children, and instructing their youth; but the great distance from their fixed cures, rendered the service out of measure difficult.

The Society, moved with this representation, sent the Reverend Mr. Merry missionary to Apoquiminy; but upon account of some difficulties in the mission, he did not settle there, but after a short stay in those parts, returned to England. The Reverend Mr. Campbell was afterwards sent missionary, but he is gone from this mission to Brookhaven. And the Society have, this last year, appointed the Reverend Mr. Hacket Missionary hither, and conceive good hopes, from the very ample testimonials he brought them of his good behavior, that he will answer the intent of his mission.

6. Newcastle, the capital of the county of that name, is finely seated, standing high, upon the Delaware; this county is the uppermost of the three lower, Newcastle, Kent, and Sussex, which run one hundred and twenty miles along the coast, and are about thirty miles deep towards Maryland. These counties comprehend all the marshes on the great Bay of the Delaware, as commodious and fertile as any in the world. The town was first built and inhabited by the Dutch, and called Amstel, from that river which gives a name to Amsterdam in Holland. It is a large place, containing above two thousand five hundred souls. The Reverend Mr. George Ross was appointed missionary hith-

er by the Society, in the year 1705. He was received with great kindness by the inhabitants, and had a very regular congregation; not only the people of the town, but a considerable number of country people; though they lived a good way off the town, some above twelve miles, yet they seldom missed coming to Church, when there was no sermon in the country. The congregation hath continued still increasing through Mr. Ross's assiduous care; he extended his labors farther, to the Churches at Apoquiminy, and at Whiteclay Creek; the latter indeed, is reckoned as a Chapel of Ease to his own Church, the other a distinct cure. When Apoquiminy had no missionary, he used to preach on two Sundays at Newcastle, once a month at Apoquiminy, and once at Whiteclay Creek. This truly was very painful service, but he performed it with a willing mind and good success. Sometimes, however, he did represent to the Society, that the people at Newcastle seemed to lay claim to all his service, and to take it somewhat amiss when he was employed abroad on Sundays; and adds, I would not willingly disoblige them, nor yet see, if I could help it, the Church at Apoquiminy, which is as frequent as that at Newcastle, quite destitute and forsaken. Indeed the people at Newcastle have, from the beginning, showed a due regard to their worthy minister, and subscribed voluntarily to him, about forty-eight pounds per annum, and some other benefactions have been made to the Church. Particularly Mr. Richard Halliwell, a gentleman of piety and honor, made a bequest as follows: Item, I give and bequeath unto Emanuel Church, standing upon the Green, in the town of Newcastle, the sum of sixty pounds, it being due to me, over and above my subscription, toward building thereof. Item, I also give and bequeath all my Marsh and Plantation, situate near the broad dyke of the town of Burlington, containing and laid out for sixty-seven acres of land and marsh, together with all the houses and orchards, and other improvements, to the proper use and behoof of the minister, that from time to time shall serve the said Emanuel Church forever. This so signal a benefaction, by a gentleman who had in his lifetime, so generously contributed towards building this Church, deserves a grateful record in these papers. St. James' Church at Whiteclay Creek, is the other branch of Mr. Ross's cure. The frame of this Church was raised in December, 1716, situate about ten or eleven miles from the town of Newcastle. It is made of wood, in length thirty-two feet, in breadth twenty-two, and stands upon a rising ground not far from that creek, whence the Hundred where the Church stands, borrows its name. It is as fair an oratory as any not built of brick, in that government; but the rise of this Church may more peculiarly be ascribed to a worthy gentleman, Mr. James Robinson, who lived there, and took great pains to promote the building, contributing himself very handsomely, and afterwards endowed it with ten acres of Glebe land forever. Mr. Ross hath continued in this mission until the present time, irreprovable in his conduct, and very diligent in his labors; which he hath not employed in his own parish, but in several

other places occasionally, and very much to the satisfaction of the people where he officiated. He hath been particularly serviceable in visiting the congregations in the two lower counties of Kent and Sussex, when they had no resident ministers. A little lower I shall give some account of his labors in those places.

7. The two lower counties of Pennsylvania, Kent and Sussex, had very early care taken of them by the Society. The country is very fruitful, but not so well planted as others. The families are not settled together in towns, but live in scattered Plantations. There are in these counties many tracts of excellent land, which tempt the inhabitants to fix in such separate dwellings. Dover is the capital of Kent county; but very thin of houses, containing not above forty families. The people showed a very earnest desire of having the Church of England worship set up among them, and the Society appointed the Reverend Mr. Crawford to be missionary at Dover, in the year 1704; he entered upon his ministry with good success, and gained from persons of repute, the character of an ingenious and acceptable man. The people began soon to be zealous to build a Church for divine worship, and in about three years raised a very decent fabric. Soon after Mr. Crawford's coming among them, not only the masters of families brought their children to be baptized, but many grown persons, who once had prejudices to the Church, desired and received baptism; in about two years' time Mr. Crawford baptized above two hundred and thirty, young and old, in his own appointed cure, besides many others in places which were not within his charge. He was very constant in his labors, and did not confine them to Dover town, and the adjacent parts, but preached up and down the county, which is about fifty miles long, at several places. His general audience was from fifty to near two hundred persons, and he ordinarily had between thirty and forty communicants. The people at his first coming among them were very ignorant; insomuch that he informs, not one man in the county understood how the Common-Prayer Book was to be read; and he was forced to instruct them privately at home, in the method of reading the Liturgy: for the more general instruction of the people, he used to preach one Sunday at the upper end of the county, another at Dover Church, and a third at the lower end of the county. He used to catechise the children all the summer long, before sermon, but not in the winter. The people improved much, became serious and grave in their behavior at Church, and brought their children very regular for baptism; though a great many of them were Quakers' children, or had been Quakers themselves. He was also invited by the people of Sussex county, to come and preach among them, which he did at Captain Hill's house in Lewis town, and at other places. The people of this county also, were of a religious disposition. They soon after wrote a letter to the Bishop of London, desiring a minister, and promising to allow him all their present circumstances would permit; and farther, to show their hearty zeal, they began to build a Church, which they have since fin-

ished, and have, by many other instances, approved themselves a worthy people. Mr. Crawford acquainted the Society, that Bibles, Common-Prayer Books, and books of instruction and devotion, were much wanted; for there were about two hundred persons who attended the public worship, who had none and made application to him for some; because there were but few to be purchased there, and those which could be got, were too dear for them to purchase. The Society sent a quantity of Bibles and Common-Prayers to be distributed, but Mr. Crawford came to England soon after, upon some family affairs, and continued here.

Upon this account the people of these two large counties continued some years without a resident minister. However, in the mean time, they had the advantage of some visits from the Society's missionaries, especially from the Rev. Mr. Ross, as I observed above. In August, 1717, Colonel William Keith, the Governor, resolving to visit the lower counties, the Reverend Mr. Ross, Missionary at Newcastle, was invited by the Governor to accompany him. Mr. Ross very readily embraced this kind invitation; hoping by this opportunity, to make himself acquainted with the state of the Church there, and in some measure supply its present wants by his ministry. He embarked with the Governor and several other gentlemen at Newcastle, and set sail for Lewis town in Sussex county, which lies upon one of the Capes of the river Delaware, and in two days arrived there. On the 7th of August he preached before the Governor and Justices of the county, in the Court-house of the county, and had a very numerous audience of the people, who appeared very serious, and desirous of the Sacraments of the Church, and he baptized that day thirty children which were brought to him. On the 9th day of the same month, Mr. Ross preached again before the Governor and other gentlemen, had a large audience of the people, and baptized twenty-one children. On the 10th, the Governor left this place, in order to go to Kent county. Mr. Ross sat out before him to a place of worship about sixteen miles from Lewis town; it is a small building, erected by a few well-disposed persons, in order to meet together there to worship God. Mr. Ross preached once here, and baptized twenty-five children, and several grown persons. On the Sunday following, August 11th, he preached to a large congregation in the upper parts of this country, where the people had erected a fabric for a Church, which was not quite finished. Here he baptized twenty-six children; so that the whole number of the baptized in one week's stay among his people, amounted to one hundred and two. Mr. Ross observes thus to the Society: "by this behavior of the people, it appears plainly, they are truly zealous for the Church of England, though they have had but few instructions from some clergymen passing through these parts, and some visits from the Reverend Mr. Adams in Maryland. As the Governor returned home through Kent county, Mr. Ross attended him, and preached before him and the magistrates, on the 14th of August; he had a very full congregation, and baptized thirteen children, and one grown person. In April following Mr. Ross

resolved to make a second visit by himself, to the people of Sussex county; he was so much pleased with his former success among them, that he was desirous to improve farther the good disposition of the people. He went to Sussex county; continued there six days, preached on every one of them at different places, and baptized above one hundred persons, seven of whom were of an advanced age. Lastly, he opened there a new Church which the poor people had built, notwithstanding so great a discouragement as their having no minister.

Mr. Ross sent this account of his labors in these two counties, to the Society, in form of a journal, and the missionaries of this Colony made full representation of the state of the Church in those parts. The governor was farther pleased to write a letter to the Society, and to transmit several applications made to him by the Clergy, relating to Church affairs, and a copy of the abovenamed journal of Mr. Ross. His letter runs thus: "According to my duty, I presume to lay before you, the applications of your missionaries, the clergy of this province and neighborhood, to me, relating to the Church here; as also a copy of the Reverend Mr. George Ross's journal of his services done in the counties of Kent and Sussex. It is great satisfaction to me, that I can assure the venerable Board, of the great pains and diligent care, which the Reverend gentlemen within named, take, in all parts of their ministerial function; and herein I cannot, but in justice, particularly recommend Mr. Ross's capacity, pious and exemplary life, and great industry, to your favorable notice and regard. But I must observe, that the duty here daily increases at such a rate, and the laborers are so few, that without your pious and immediate care, to relieve and supply this languishing, but valuable branch of the Church, all our endeavors will be to no purpose."

The Society were very much affected with these representations of the clergy, and especially with the Governor's letter; and resolved that a missionary should be sent to Sussex county; and soon after appointed the Reverend Mr. Beckett missionary at Lewis town.

8. Lewis, the capital of Sussex county, is a handsome, large town, standing on the lovely bank of a river, between the town and the sea, which makes the harbor; about one hundred and forty miles distant from Philadelphia. Mr. Beckett arrived here in 1721, and entered upon the duties of his mission with great diligence; he was obliged to divide his labors between three places. He resided at Lewis, but officiated alternately at one place, eight miles distant, and at another, twenty-five miles distant from Lewis. He had a considerable number of inhabitants attending divine service at both places; and in half a year after his arrival, he baptized fifty-five persons, nine of which were of a grown age. His private admonitions and preaching had soon a good effect on many irregular persons, and there appeared a manifest change in the manners of the people; some also who were addicted to several sensual vices, were reclaimed to a more orderly way of life. This reformation was so considerable, that the gentlemen of the county took notice of it, and Mr. Beckett received upon this account, the thanks of the

magistrates and gentlemen of that Colony, for his great pains and labors. Upon Mr. Beckett's first coming, there was no Church built at Lewis; but the people presently made a subscription, and began to build one with all expedition. In the mean time, Mr. Beckett preached in the most convenient houses he could have; his necessary labors were very great, for he was obliged to travel seventy or eighty miles every week, to discharge the duties of his function, in several places; that large county, fifty miles in length, and twenty in breadth, being all reckoned his Parish.

In the second year after his arrival, he continued to have the same good success, and in six months baptized forty-eight children, five persons of advanced years, two mothers of several children, one white servant, and two negro slaves, and in two of the Churches he had twenty Communicants each time. There were above one hundred and forty persons, masters of families, zealous members of the Church of England, besides many single persons, servants, and negroes, that constantly attended divine service. But the number of the native Indians did not exceed one hundred and twenty, who had a small settlement on the utmost border of the parish, where it adjoins to Maryland; they are extremely barbarous, and obstinately ignorant.

The inhabitants of Lewis raised the frame of a Church on a high bank in the center of the town in October, 1720, and diligently carried on the building; in the mean time, the people in the country, assisted with some money gathered in town, began to finish and fit up the two Churches, which had been raised at distant places in the county. Mr. Beckett used much diligence in all parts of his ministerial office, and in the following year baptized eighty-two, twelve of which were grown persons. As he traveled this year, through Kent county, to go to a meeting of the Society's missionaries at Chichester, he preached in that county to a good body of people, who had built them a large Church, but had no minister, and on one day baptized twenty-one, six of which were grown persons. He represented to the Society, that he had a very numerous congregation, and that there was great want of a missionary in the country; there being a considerable body of the people here, who joined heartily with the Church of England; and some others who had been of many religious persuasions, and now seemed to be none at all; and therefore had still more need of an instructor.

In the year following, the Church at Lewis was finished, and divine service was performed in it; and the two Churches in the country were completed. Mr. Beckett writes thus concerning the people's zeal for religion: "We have now three Churches in this county, yet none of them will contain the hearers that would constantly attend divine service. The people, at a good time of the year, make no account of riding twenty miles to Church; a thing very common in this part of America; which is sufficient to show, that our people have a great value for the favor of the Society, and that our labor is not lost, in this distant part of the world. Mr. Beckett still continues in this mission with great success.

9. As the administration of this government is in the hands of the Quakers, no acts of Assembly have been made, either for building of Churches, or settling any salaries upon ministers; however, a great part of the people being hearty members of the Church of England, have contributed, by private subscriptions, very liberally, and built fifteen Churches, very decent structures for celebrating public divine worship. Several valuable bequests have been made for the use of the Church and ministers, and houses have been built for them; and the congregations of each minister do voluntarily contribute towards the maintenance of their minister, as much, and in some places more, than any law could reasonably demand of them. The Society have distributed among the poorer people in the province, above two thousand volumes of bound books, and about £300 worth of small tracts.

CHAPTER VIII.

Missionaries sent to New Jersey. Several Congregations are gathered. The Missionaries' Labors. The people become very zealous. Seven convenient Churches built, by voluntary contributions.

1. New Jersey was formerly reckoned part of Nova Belgia, or New York Government; but the Duke of York, to whom the whole country was granted by King Charles the Second, gave this part in the year 1664, to John Lord Berkley, and Sir George Carteret; the Province was by them divided into two countries, and named East and West Jersies, and governed by different governors. But in the year 1702, the proprietaries surrendered their rights to her late Majesty Queen Anne, and both countries had one name, New Jersey. The first European inhabitants were the Swedes, the Dutch from New York encroached on them, but the English have dispossessed the Dutch at New York, made themselves masters of this country also. This Province extends itself in length on the sea coasts, and on Hudson's Bay, about one hundred and twenty miles, and in the broadest part is near of the same extent.

The first English inhabitants of this country were Quakers and Anabaptists, and the first Governor of East New Jersey, was Mr. Barclay the Quaker, famous for his writings, but not the author of the Apology. For this reason the people here, used to repair to Philadelphia, the principal town of the Quakers, at their yearly meetings. The division among the Quakers, which arose at Philadelphia, concerning the sufficiency of the light within every man to salvation without anything else, spread also among this people; and a considerable number of persons of a more sober understanding, began to think the written Word of God, and the instituted means of Grace, ought to be more carefully attended to. In the year 1702, the Reverend Mr. Keith and Mr. Talbot were traveling preachers from this Society in those countries; and as the sober Quakers of New Jersey agreed with many of their

brethren at Philadelphia, in opposing the enthusiastic Foxian Quakers, they were induced, by hearing some sermons from Mr. Keith and Mr. Talbot to enquire what was the doctrine and discipline of the Church of England. In a little time, a considerable congregation gathered themselves together at Burlington, resolving to receive the Church of England worship.

Burlington is situate on the River Delaware, is the capital town of that division, called West Jersey, containing about two hundred families; the place was honored with the courts being kept here, the houses were neatly built of brick, and the market well supplied with provisions. As the people had agreed to conform with the Church of England, their next care was to get a minister. They had heard Mr. Keith and Mr. Talbot often preach, and the latter was particularly acceptable to many of them. Mr. Talbot also was desirous to employ his labors in this country, rather than in any other place. They invited him to stay with them, and sent over a request to the Bishop of London, and to the Society, desiring he might be settled among them, which was granted. There were several gentlemen of considerable interest in this country, who had been educated in the Church of England; particularly Colonel Cox, then one of her majesty's council there, Colonel Quarry, Colonel Morris, and Mr. Jeremiah Bass; they all encouraged this disposition of the people, and numbers fell off from Quakerism daily.

The people began soon to set about building a Church. The Church of St. Mary had its foundation stone laid in the year 1703, on the 25th of March, and was therefore named St. Mary's. The building was carried on with that zeal and vigor, that on Whitsunday in 1704, divine service was performed, and the Sacrament administered in it to a large congregation. A burying place of three acres was purchased soon after, and well fenced in. And the Lord Cornbury, then Governor of this Province and New York, upon application made to him by the members of the Church, made them a body incorporate, with all powers and privileges requisite. In the year 1708, Queen Anne sent this Church and several others in this Province, Communion table cloths, silver Chalices, and Salvers, and Pulpit cloths. The members of the Church increased, and they began to think of purchasing a Glebe for their minister. Dr. Frampton, then Bishop of Gloucester, dying about this time, and leaving £100 towards propagating the gospel in America, at the sole direction of Dr. Compton, then Bishop of London, it was at the instance of Dame Katherine Bovey, of Hackly in Gloucestershire, who had been a benefactress before to this Church, laid out in the purchase of a convenient house, and six acres of land, adjoining to the Church at Burlington; and about the year 1710, Mr. Thomas Leicester gave, by his last will, two hundred and fifty acres of land to this Church forever.

Mr. Talbot continued in his mission, very diligent and with much success; and as there were many congregations of the people in that country, which had no ministers resident among them, he spared no pains in going, and performing all the ministerial offices among them.

He was a very zealous and industrious man. He came over to England, about the year 1719, and returned afterwards to New Jersey. But the Society received advices, that he had fallen into an open disaffection to the present happy establishment, and had neglected to use the prayers in the Liturgy for the king and royal family; upon which he was immediately discharged the Society's mission. He died there in the year 1727. The Reverend Mr. Horwood hath been sent lately to this city; and accounts have been sent, that he makes a progress in his mission.

New Bristol lies opposite to Burlington, on the other side the Delaware; the people forsook Quakerism much about the same time as the inhabitants of Burlington did. A Church was soon erected here through the zeal of the people, especially through the means of two worthy gentlemen of this place, Mr. John Rowland and Mr. Anthony Burton, who were chiefly instrumental in this work. They had no missionary sent to reside among them constantly, but used to be visited by the minister of Burlington. The Rev. Mr. Talbot, who was fixed at Burlington, used frequently to cross the water to them, and preach and perform all other ministerial offices. Mr. Thorowgood Moor used also to visit them when he was at Burlington, in Mr. Talbot's absence. The people were sensible the Society were not able to establish missionaries in every place, and were therefore content to be assisted by the minister of Burlington; and the Society have always given directions, that the minister of that place, should take Bristol into his care. The Church here is named St. James, as being opened near that day.

Hopewell and Maidenhead are two neighboring towns, containing a considerable number of families. The people of Hopewell showed a very early desire of having the Church of England worship settled among them; and in the year 1704, built a Church with voluntary contributions, though they had no prospect then of having a minister. The Reverend Mr. May was there some short time, but Mr. Talbot from Burlington often visited them; they sent several letters to the Society, desiring a missionary, but the Society could not then undertake a new charge. This Church was for ten years vacant; which was a great disappointment to the people; yet they continued all that time in the same mind, and whenever any missionary, occasionally going that way, gave them a sermon, they constantly came to the Church service. However, in 1720, the Reverend Mr. Harrison was appointed missionary there, with the care of Maidenhead. During his continuance there, he was diligent in all parts of his duty, and the people were well satisfied with his labors; but he soon wrote the Society word, that he was not able to undergo the fatigue of constantly riding between two places; and in 1723, he removed to a Church in Statten Island, in New York Government, which the Governor of that Province appointed for him.

The inhabitants of Salem wrote a very earnest letter to the Society, desiring they might have a missionary settled among them. The Reverend Mr. Holbrook was sent there in the year 1722. As soon as he came among them, the people, though generally poor, contributed very freely towards raising a neat brick Church; they made application to the

Church people at Philadelphia, for their assistance, and received considerable contributions from them. Mr. Holbrook soon after acquainted the Society, that many of the inhabitants lead a more Christian life, eight grown persons, men and women, had desired and received baptism, and a considerable number of children had been baptized. That in the discharge of all parts of his ministerial office, he had the satisfaction of finding the people seriously disposed, and the numbers of Church members daily increasing. He continues now there with good success.

Elizabethtown is a very considerable place, exceeds any other in the Province of East Jersey, both for largeness of its buildings, and the number of inhabitants, consisting of three hundred families. It lies three miles within the Creek, opposite to the west end of Statten Island. Here the English settled first, and this place thrived the most. The Government of the Province is managed here, the Assemblies are held, and the greatest part of the trade of the whole colony carried on here. The Reverend Mr. Brook was sent missionary in the year 1704; and by the Lord Cornbury's direction, then Governor of this Province, he officiated at Perth Amboy sometimes. The number of people in both places, was very considerable, and their ways of worship various; they were chiefly independents, but many not professing any religion. However, by diligent application, he persuaded the better disposed of all sorts, to consider and attend more to their spiritual concernment. He preached to numbers of independents and others; they began soon to approve of the Church of England service. The wiser people resolved to settle their religious affairs, in a more orderly manner. When Mr. Brook came first among them, they had no place set apart for celebrating divine worship. However, he had leave at first, to preach in Colonel Townly's house; that became too small for his growing congregation, in a half year's time; the best place that could be got was a barn, and that they were forced to relinquish in winter. The members of our Communion, were now a large body of people, they resolved to build a Church; and accordingly on St. John the Baptist's day, in the year 1706, the foundation of a Church was laid, whose name it therefore bears. The Church was soon after completed; it is a strong and well completed brick building, fifty feet long, thirty broad, and twenty in height, very handsomely finished.

Mr. Brook used exceeding diligence in his cure, and was pleased to find the best of all sorts of people coming over to the Church of England. He exerted himself and at times used to perform Divine service at seven places, fifty miles in extent; namely, at Elizabethtown, Rahway, Perth Amboy, Cheesequakes, Piscataway, Rock Hill, and in a congregation at Page's. This duty was very difficult and laborious. Besides preaching he used to catechise and expound fourteen times in a month; this obliged him to be on horseback, almost every day, which was expensive, as well as very toilsome to him. However, this diligence raised a very zealous spirit in many of the people. The inhabitants of Perth Amboy presently sat about giving materials for building

a stone church. The inhabitants of Piscataway repaired an old dissenting meeting-house for present use, and collected among themselves an hundred pounds, towards building a stone church. While these things were going on, Mr. Brooks dies, in the year 1707, very much lamented by the people then, and remembered, with much honor, several years after his death, in a letter wrote by the Church members there, to the Society, thanking them for sending another Missionary to succeed our worthy, and never to be forgotten Pastor, Mr. Brooks, whose labors afforded universal satisfaction to us.

The Reverend Mr. Vaughan was appointed Missionary there; he hath very successfully carried on the work of the Ministry. At first he met with many difficulties and discouragements, which, by his well-regulated conduct and discreet zeal, he peaceably overcame. The main body of his congregation were but just brought over from various ways; these he kept together without much trouble. He visited the remaining dissenters of all kinds, at their houses, and without using any angry disputings, engaged many to a conformity. In the year 1711, he acquainted the Society with the progress he made. That he had a large congregation at Elizabethtown constantly, and had thirty communicants monthly; he had baptized eighty children, and twelve grown persons, in the space of two years; that he kept constantly a monthly lecture at Rahway, where he preached to a small congregation, and catechized their children; that several families of the neighboring town Woodbridge, had hereupon requested him to make them a visit, which he gladly and presently complied with, taking this to be a plain demonstration of their good disposition to receive the Church doctrines, instead of various opinions of Quakerism and Anabaptism.

Woodbridge is a good town, situate on a creek in the Sound, formed by Statten Island and the Jersey; it contained one hundred and twenty families. The small congregation which embraced the Church of England Worship, and came to hear Mr. Vaughan, made a subscription of £100, and raised a timber frame, clapboarded. Mr. Vaughan used to officiate here once a fortnight, in the afternoon. He represented to the Society the want of large Bibles, and Common-Prayer Books for the Churches; and of Bibles and Common-Prayers, Expositions on the Catechism, and other devotional and practical Tracts for the people; that it would be a great charity to numbers of the inhabitants, not only on account of their ignorance of the doctrines of Christianity, but also of their poverty, and the difficulty of getting books. The Society, by the first conveyance, sent him large Bibles and Common-Prayer Books for the Churches, one hundred Bibles and Common-Prayers, and five pounds worth of small Tracts, to be distributed among the poorer people. The Society have been since informed these books proved very useful in leading many into a due knowledge of the duties of a Christian life.

Mr. Vaughan extended also his labors at times to Piscataway, about ten miles distant from Elizabethtown, commodiously situate about six miles up the river Raritan, and consisting of eighty families. Much

the greater number of the people here were very well disposed, and attended the public worship at stated times, with a great deal of devotion. But several of the inhabitants were infected with the errors of the Anabaptists and Sabbatarians, the latter of which did in a sort Judaize in their manner of keeping Saturday, and refused showing any regard for the Lord's day, by abstaining from any of their ordinary callings. However, at length several came to hear the prayers of the Church, and many young people, who had no inveterate prejudices, were pretty constant in their attendance. As yet there was no church built; but Mr. John Burroughs, a serious Christian, gave the people the use of his house, which they frequented several years, to attend Divine worship.

Mr. Vaughan continued to discharge the duties of his mission with good success. The members of the Church of England wrote a letter to the Society, in the year 1717, returning thanks for the settling of Mr. Vaughan among them, expressing themselves farther thus: "We esteem ourselves happy under his pastoral care, and have a thorough persuasion of mind that the Church of Christ is now planted among us in its purity. Mr. Vaughan hath, to the great comfort and edification of our families, in these dark and distant regions of the world, prosecuted the duties of his holy calling with the utmost application and diligence; adorned his character with an exemplary life and conversation; and so behaved himself with all due prudence and fidelity; showing uncorruptness, gravity, sincerity, and sound speech; that they who are of the contrary part have no evil thing to say of him. The Society received several other accounts to the same purport. Mr. Vaughan continues now in this mission, with the same advantageous character.

Perth Amboy hath, from the first, been under the Society's care. It is said to be a very pleasant, healthy, and commodious place; situate at the mouth of the river Raritan, which falls into Sandy Hook bay, able to contain a great fleet of ships, and never frozen. So commodious for trade, that ships in one tide can come up the merchant's door. It is but a small place, though honored with the name of a city, and is much exceeded by Elizabethtown. Upon the English conquest of this country, the religious affairs were for a long time very unsettled; the new comers being employed in ordering their plantations and trade. For some time no congregations met for celebrating public Divine worship, either in the Presbyterian way, or according to the Church of England. However, some clergymen, occasionally passing through this place, performed Divine service, and administered the Sacraments; by this means the sober people kept some remembrance of the Church of England service. At last, several of the Proprietaries of the eastern division, requested Bishop Compton to send them a minister. The Reverend Mr. Edward Pertbuck was sent. Upon his arrival at Perth Amboy, the Council of the Proprietaries set apart one of the houses (which had been formerly built at the charge of the general Proprietaries) for the peculiar service and worship of God, according to the laws

of England. This house, by a number of good people, was soon pewed and fitted up, for the intended religious use. Mr. Pertbuck performed Divine service here, and sometimes, when he attended the Governor to Burlington, had the public Town house allowed him to preach in; this was before the establishment of this Society.

The first missionary employed here by the Society, was Mr. Brooks, mentioned above. He frequently visited this city, by the Lord Cornbury's direction, then Governor of New York. In the year 1705, the people grew zealous to have the Church worship established among them, and began to prepare materials for building a Church; but Mr. Brooks' death happening soon, it occasioned a delay. The Society directed Mr. Vaughan to take what care he could of this city, and he frequently visited them, and was very useful and acceptable to the people. The Reverend Mr. Haliday did reside here some time, but he did not continue long. Mr. Vaughan acquainted the Society, in the year 1721, that the people of this City had now erected a Church, a well compacted building of stone and brick, on a lot of ground given for that purpose, by Thomas Gordon, George Willocks, and John Barclay, Esqs., who have transferred and conveyed their title to the Church-wardens and Vestry of the said Church; the remaining part of this lot, being two acres of land, is for a parsonage house, for a public school, and for a house for the schoolmaster, when they shall be provided with a person of suitable abilities, for that purpose. Besides this, Mr. George Willocks, and Major John Harrison, have given twelve acres of land, contiguous to the city, for a glebe for an Episcopal minister forever. There hath been also given to the Church, by the will of a pious and charitable gentlewoman, Mrs. Margaret Willocks, deceased, wife of Mr. John Willocks, a house in which she lived, and two acres of land thereto belonging, for the use of the minister there, being of the Church of England forever. This last gift is reckoned to be worth £400 sterling money.

The Society observed, with much satisfaction, this zeal of the people, and resolved now to send a resident missionary to this place. The Reverend Mr. Skinner was sent in the year 1721. He was received by the people with much kindness and civility. Accounts were transmitted to the Society, of the favor the inhabitants showed him, and that the congregation at Amboy increased considerably, and the other at Piscataway was daily growing, and would in a little time, in all probability, be as numerous as any in those parts. Soon after Mr. Skinner's arrival, the people of Piscataway built themselves a handsome wooden chapel. Both congregations increased every year. Mr. Skinner continues now in this mission, with good success.

The Society have supported also one schoolmaster at Burlington, from the year 1712, to teach the poorer children to read, write, cypher, and the Church catechism. Accounts and certificates have been transmitted to the Society from time to time, of his teaching school with diligence. The schoolmaster's name is Rowland Ellis.

The people of this country, though they have no law which might

oblige them to build churches, have, nevertheless, out of their own Christian disposition, built seven convenient churches, and have, according to their abilities, contributed freely towards the support of their ministers; and the members of the Church Communion increase continually.

CHAPTER IX.

An Act passed in the year 1693, *for Settling and Maintaining a Ministry in New York Government. Churches directed to be built in* 1698. *A Church built in the City of New York. Missionaries sent to this Colony, to Westchester County, to Albany, to Statten Island, to Long Island; their Labors Schoolmasters supported here. Ten Churches built; Several Donations made to them.*

1. New York government upon the continent, without computing New Jersey, and the Islands belonging to it, viz, that tract of land between New England and New Jersey, is not above 20 miles broad, but extends near 200 miles along Hudson River into the main land. The Dutch made the first settlements here; but in 1664, the English reduced this country, and most of the inhabitants submitted to the crown of England, and continued in their settlements; in a little time great numbers of English came to this country. It was soon found to be the most healthy of all North America, and exceeding commodious for trade. The Dutch had some teachers, before the English came; but the English were taken up at first, in settling their new plantations; and so much divided in their sentiments in religon, that there was no face of the Church of England here, till about the year 1693. Colonel Fletcher being then Governor of this Province, an Act of Assembly was passed for settling and maintaining a ministry. A considerable number of the inhabitants of New York city, the capital of the whole Province, and as it is said, the pleasantest city in all America, were very desirous of having the Church of England worship settled among them. However, it was near four years after the passing of this act, before any thing was done in pursuance of it. The choice of a minister for each Church was, by the Act, lodged in the Vestry, and the choice of a Vestry in the people. It was some time before there was a Vestry composed of men of such principles, as would choose a Church of England minister. About the year 1697, there was such a Vestry; their first endeavor was, to get a church built. This was compassed sooner than they could hope, much less expect. The zeal of the people was such, they made so large contributions, that a sufficient sum was raised, to build and finish, what was then said to be, the finest Church in North America. They now proceeded to consider of a minister. Mr. Vesey was then in the place, but not in Holy Orders; a gentleman highly approved of, and beloved by every one. The governor, Colonel Fletcher,

and Colonel Heathcote, proposed him to the Vestry, as a proper person to be chosen, as soon as he should be ordained. The Vestry received this motion with uncommon satisfaction, and unanimously chose him to that Church, provided he went to England to receive Holy Orders. He came over here, and was ordained, and upon his return to New York, was inducted into this Church. This was the first setting up the Church service in this government. Some years afterwards, when the Lord Cornbury was Governor, orders were issued out to the magistrates of several towns, to build churches, by virtue of an act passed in 1698, enabling several towns to build public houses for the worship of God. Nothing had been done in pursuance of this Act, till the Lord Cornbury's order gave life to this design. Churches were soon after built in the respective towns, and the expenses levied on the inhabitants by a public tax.

The members of the Church of England began to increase now in many towns, but especially at New York City. This was in a great measure owing to the Rev. Mr. Vesey, who by his whole conduct had gained the esteem of people, of many sorts of persuasions. He was not a missionary from this Society, so that but few and imperfect accounts of his labors, have been sent hither. However, I cannot in justice to him, conclude this paragraph, without giving the reader a few lines, wrote to the Society concerning him, by a gentleman, who himself deserved all commendation, Caleb Heathcote, Esq., who, by his prudent zeal, and wise conduct, was a chief instrument in settling the Church of England in New York government, in Connecticut colony, and in New Jersey. His letter to the Society in 1714, runs thus: "Mr. Vesey being settled in our Church, hath ever since continued with great faithfulness in the discharge of his duty. His life and conversation hath likewise been very regular, and without the least stain or blemish, as to his morals. He is not only a very excellent preacher, but was always very careful never to mix in his sermons, any thing improper to be delivered out of the pulpit. It is the good Providence of God, he is continued so long among us, for the thorough settlement of the Church in this place. The accounts I have given you of Mr. Vesey, is not grounded on reports, having said nothing but what I very well know, and have observed from sixteen or seventeen years' acquaintance with, and knowledge of him." Mr. Vesey is now living, and Rector of that Church, the chief in New York.

2. Westchester county lies on the sea coast, to the west of Hudson River. The people here were more generally English, than in any county of the government; it contains a very great tract of land, and generally the best of any in those parts. There were computed to be in it, not above two thousand souls in the year 1702; but the goodness of the soil seemed to promise it would in time be a very populous place. The whole county is sixteen miles in length, containing six small towns, Westchester, East Chester, New Rochel, Rye, Marmaroneck, and Bedford, besides two small places, called lower Yonkers and Philipsburg. This was the state of the place in 1702. The inhabitants of

Westchester, the chief town, were the first who desired a missionary in this country. They built a church, in pursuance of the act for building five churches, and £50 a year was settled on the minister. The Society appointed the Rev. Mr. Bartow missionary here, in the year 1702. The Lord Cornbury, then governor of the province, fixed Mr. Bartow's chief residence at Westchester; however, as there were several other places which wanted his assistance, he divided his labors among them, according to the Society's directions. He often visited East Chester, New Rochell, and Yonkers. He had good success in his mission, and wrote to the Society in 1704: "I have been now two years in actual service of my mission in this parish, and, by the blessing of God, have been instrumental in bringing many into the Communion of our Church, who are very constant and devout at their attendance on Divine worship. Those who were enemies at my first coming, are now zealous professors of the ordinances of the Gospel. The inhabitants of my parish live scattered and much dispersed, which occasions my duty to be more difficult." Mr. Bartow continued very industrious in his mission, and well respected by the people. His cure was very large; the number of inhabitants at Westchester was about five hundred and fifty, at East Chester, above four hundred, and at Yonkers, two hundred and thirty. He used to preach at East Chester (which was now made a distinct parish, and had built a church) once a month, where he had a large congregation. The people here were generally of the Presbyterian persuasion till Mr. Bartow came among them; but in the year 1703 they embraced the Church of England worship, and received him for their minister. There is no parsonage house here, but there are twenty-three acres of glebe land, given for the use of a Church of England minister forever. As often as he could he visited Yonkers; a large congregation, chiefly of Dutch people, came to hear him. There was no church built here, so they assembled for Divine worship, at a house of Mr. Joseph Bebits, and sometimes in a barn, when empty. Mr. Bartow continued very diligent in the discharge of all the duties of his ministerial office; he gained over a great number to the Church communion; he persuaded many grown persons, who were negligent of all religion, of the advantage of Baptism, gave them Baptism, and they became very sober members of the Church. He instructed and baptized several negroes; he gained the general love and esteem of his people, and, after twenty-five years of laborious service in the Church, died in 1726. The Society have sent the Rev. Mr. Standard to succeed him, who is lately settled there.

3. New Rochell was settled by French Protestants; it is in Westchester parish. The Rev. Mr. Bondet, a French clergyman, officiated there, and was for several years supported only by voluntary contributions of the people, and a small allowance of £30 from New York government. At first he did not use the English liturgy, but the French prayers, which were used in the Protestant Churches in France. But about the year 1709 the people generally conformed to the Church of England, and applied to the Society for an allowance for their minister. Mr. Bondet was recommended by some gentlemen of that country, to

be their minister, had the character of a good, sober man, and more especially useful there, because he could preach in English as well as in French, which he did every third Sunday, and by that means brought the young people to understand English. The Society appointed Mr. Bondet a salary as a missionary, but directed him to use only the Church of England liturgy. He did so, and the people generally conformed, as they signified they would. Upon his desire, the Society sent him a large number of English Common-Prayer Books, which were distributed among the younger people, who, by that means, began to understand English, and came to hear the English sermon. Mr. Bondet had a large congregation, and commonly about fifty communicants. The church they used was now become ruinous, and the inhabitants of the place, and members of the Church increased. They began to gather voluntary contributions to build a new church, and about the year 1711, got a sufficient sum, and erected a small Church. Some time after, a worthy gentleman, Mr. John Pelham, Lord of the Manor of Pelham, (of which New Rochell is a part,) gave one hundred acres of land within the said Manor, for the use of the Church. The town of Rochell gave a house, and three acres of land, adjoining the church, to the minister forever. Mr. Bondet persevered, with his former care, in all parts of his office, till the year 1722, in which he died, much lamented by his parish. He was a plain sober man, and had been minister of that parish above twenty years. He bequeathed to the town, for the use of the minister, his library, amounting to four hundred volumes of books.

The people of New Rochell wrote soon after his death, to the Society for a Missionary. The Rev. Mr. Stoupe was sent in 1723. He was very kindly received by the people, and proved the more acceptable to them, because he could preach in French, and many of them understood only that language. Accounts have been sent, that his congregation increases; that besides his other care, he extends his labors to the negroes, and hath instructed several, and baptized seventeen negroes, in the three last years. He continues now there, with success.

4. Rye is a considerable town in Westchester county, very populous, but the people were of various persuasions. There were computed to be in this Parish, near eight hundred white people in 1703. It is situate near the sea-coast, and borders on New England. The Rev. Mr. Muirson was settled here in 1704. The people of the Church of England here, had not used to meet as a congregation; however, by his diligence in preaching, he soon gathered a great number; and many persons who had lived in a total neglect of all religion, were speedily reclaimed; a considerable number of grown persons, men and women, were baptized and admitted to the Communion. He wrote thus to the Society in 1706: "I have baptized about two hundred young and old, but most grown persons; and am in hopes of initiating many more, when I have instructed them. This is a large Parish, the towns are far distant; the people were some Quakers, some Anabaptists, others Independents; though once they were violently set against the Church, they now conform heartily. I have now above forty communicants, though

I had only six when I first administered the holy Sacrament. I find that Catechizing on week-days in remote towns, and frequent visiting, is of great service. Every fourth Sunday I preach at Bedford. I did it long with small success; there are in that town above 120 persons unbaptized; and notwithstanding all the means I used, I could but lately persuade them of the necessity of that holy ordinance." The Society received accounts from several other gentlemen, of the extraordinary success of Mr. Muirson. The inhabitants of Rye were indeed very forward in every thing, which might promote the settling the Church of England there. They soon raised, at their own expense, without the help of the rest of the Parish, a stone Church, a handsome building, fifty feet long, thirty-five wide, and twenty high, with a steeple. But while they were in this warmth of action, Mr. Muirson dies; a very worthy man, who had taken great pains, and was attended with equal success. A very honorable character of him was sent to the Society, by persons of the best rank and note in that government. There will be occasion to give a farther account of his labors in New England, hereafter.

His death put a stop to the finishing of the Church at Rye. The outside was completed, but not the inside. The Society would by no means neglect so large a body of well disposed people. The Rev. Mr. Bridge was very soon settled there. He found the Church unfinished within side; however he made use of it, and performed divine service there, though it was not yet floored. This moved the inhabitants to complete the inside. A subscription was put about, and by the liberality and encouragement of the Governor, (Robert Hunter, Esq.,) a sufficient sum was raised to finish it. A handsome Altar-piece was made of Carolina-Cedar, railed in, and a decent Pulpit and Reading Desk, and other necessaries were made. Mr. Bridge behaved himself in all respects worthily, and the members of the Church increased at Rye; he had for several years but an indifferent state of health, and died in 1719, much regretted by all who knew him. Upon an account sent of his death, the Society wrote to the neighboring Clergy of New York, to visit by turns Rye, as they could conveniently. The Rev. Mr. Jenney was appointed Missionary there in 1722. He entered upon his mission with zeal, and his congregation now amounted generally to about three hundred persons; he visited at times several other townships, and distinct liberties, which were at too great a distance from the Church, for the people to attend divine service with any conveniency. In about three years time, he baptized twelve grown persons, fifty children, and persuaded several to come to the Communion. In 1727, he removed from this mission to Hempsted; and the Rev. Mr. Wetmore, who was then Catechist at New York, requested the Society that he might be fixed here. The Society appointed him there in 1727; and he hath since wrote, that his congregation are of a very Christian behavior, that he hath baptized forty children; and several grown persons apply to him for baptism, two of which are negroes; after due instruction, he intends to baptize them; and that upon his request the town have chosen

trustees, who are empowered to raise a tax upon the inhabitants, for the repair of their Church. He continues there now, with success.

5. Albany, so called from the Duke of York's Scotch title, as New York was from his English, is situate on Hudson river. It was inhabited mostly by Dutch. It is considerable, as being the chief place of trade with the Indians, and a frontier both against the Indians and the French, who, in conjunction, have several times invaded this Province on that side. It is a very populous place, said to contain, in 1712, near four thousand souls, of which four hundred and fifty only were negroes, or Indian slaves. For the security of the Province, both against the Indians and the French, it had a garrison of two hundred soldiers, and a strong Fort. The Rev. Mr. Barclay, was Chaplain to this Fort in the year 1709. The inhabitants being almost all Dutch, had a minister, Mr. Dellius; but he about this time returned to Europe, and the Society appointed the Rev. Mr. Barclay to be missionary and catechist there; because the Society were desirous that he should instruct some of the great number of slaves there, and Indians who occasionally resorted to that town. They come here to trade with the English, and it was hoped he might meet with many fair opportunities of inviting them to become Christians. Mr. Barclay was very industrious in his mission, and acceptable to the people. Upon the Dutch minister, Mr. Dellius, being absent, he persuaded many people of the best note and character there, to come to hear him. They attended him in their Church, where the English Liturgy was read in Dutch, and he preached to them in Dutch; several of the principal inhabitants conformed entirely to the Church of England, and numbers of the common people followed their example. Mr. Barclay was very intent in teaching the younger people the Church Catechism in English, especially the poorer children; he catechised publicly in the Church on Sundays in the afternoon, and read an explanation of some part of it; he taught them also twice a week, on week-days: his scholars were generally seventy children, most of Dutch extraction; and in less than three years time he taught one hundred and sixty the Catechism, and otherwise instructed them in the principles of the Christian religion.

Mr. Barclay also visited a small village, named Schenectady, about twenty miles above Albany, towards the Mohock's Castle; this was the remotest settlement of the English. The Indians came frequently to this town to get provisions and to traffic; he often preached to the people of this place, and used to invite such of the Indians as understood any English, to come to hear him; several came, at times, to divine service, such as understood anything of English; and he tried all methods he could think of, to engage them to be instructed in our language and religion, but with very small success; several indeed would seem for a time, to be converted; but soon after they would return again, to their first savage life. He had more success with the negroes, many of which he instructed in the Christian faith, and baptized.

Thus for near seven years he preached upon sufferance, in a small Chapel belonging to the Dutch congregation. This Chapel being much

decayed, he concerted with some members of the Church Communion, to try to get subscriptions for building a Church. He found the people very zealous to carry on this design. The Governor of the Province, Robert Hunter, Esq., contributed very generously, and encouraged others to do so; besides his subscription money, he gave all the stone and lime for building the Church. The town of Albany gave presently £200, and every inhabitant in the poor village of Schenectady, gave something, excepting only one very poor man, which, in the whole, amounted to £50 New York money; King's County, Long Island, and many other places, contributed largely. Nay, the soldiers of the garrison at Albany, were very zealous, and contributed almost beyond belief. The two independent companies of Col. Richard Ingoldsby, and Col. Peter Matthews, gave £100, every private sentinel gave something, some ten shillings, and others twenty; and their officers generously. Above £600 was soon subscribed, and in about a year and an half, a very handsome stone building was raised, fifty-eight feet in length, and forty-two in breadth; it was opened in November, 1716, and divine service performed in it; Mr. Barclay continued diligent in all the duties of his mission. Sometime afterwards, it was represented to the Society, that since Mr. Barclay had a salary as Chaplain to the Garrison at Albany, that, with the voluntary contributions of the people, who came to the new Church, would be a sufficient maintenance; the Society therefore withdrew his salary. But finding afterward, that for some years, that Church hath not been supplied, they have lately appointed the Rev. Mr. Miln to be missionary there.

6. Statten Island is a small Island about ten miles long, and five or six over, situate on the west end of Long Island, a place well peopled; the Rev. Mr. Mackenzie was sent missionary here in the year 1704, and met with a very kind reception from the people, though not above one-third were English, the rest Dutch and French. The French had a minister of their own, and had built a Church. The English had no Church, nor any place convenient for divine worship. The French allowed Mr. Mackenzie to preach in their Church. The English were chiefly Quakers and Anabaptists, the others, Church of England people. The Dutch were at first somewhat averse to, and labored under prejudices against our Liturgy. But it appeared soon, that this was occasioned by their not being acquainted with it; for upon the Society's sending a good number of our Common-Prayer Books in Dutch, to be distributed among the people, they found no fault with it, and began to have a just esteem for our form of worship. It was represented by Mr. Mackenzie, that the greatest disadvantage to religion, arose from the want of English schools in that Island. The children had no education but the little they received from their parents, and that bound them up to their parents' language and principles. Besides, there was such a diversity of tongues, as English, French, and Dutch, which made it necessary to settle a school there, more than in any other place, in order to unite the growing generation in their language, as well as in their religious principles.

The Society were sensible nothing could be more convenient than the opening of schools in this place. The whole Island was divided into three precincts; they appointed a schoolmaster for each. Mr. Brown taught school in the South Precinct, Mr. Dupuy in the North, and Mr. Williamson in the West. Mr. Dupuy did not keep school long; Mr. Potts succeeded him. Afterwards, in the year 1715, Mr. Taylor was appointed, and continues still teaching school; and several accounts have been sent to the Society, that he teaches above forty scholars, without any consideration but the Society's bounty; that he instructs them in the Church-Catechism, with the explanation, teaches them to join in public worship, and keeps also a night school for the instruction of the negroes, and such as cannot be spared from their work in the day time.

Mr. Mackenzie was very successful in his ministry, united the people in their sentiments, and exceedingly improved them in their manners. He was also happy in the love and esteem of his people. The Justices of Richmond county, in that Island, where his abode was, wrote thus to the Society in the year 1712: "We, Her Majesty's Justices of the Peace, High Sheriff, Clerk, and Commander in Chief, of Her Majesty's Militia, in the county of Richmond, as well for ourselves, as in the name, and at the desire of the other inhabitants of the said county, members of the Church of England, return our thanks, for supporting our worthy Pastor, Mr. Mackenzie, among us; whose unblamable life affords no occasion of disparagement to his function, nor discredit to his doctrine. Upon his first induction to this place, there were not above four or five in the whole county, who ever knew anything of our excellent Liturgy and form of worship, and many knew little more of any religion, than the common notion of a Deity, and as their ignorance was great, so was their practice irregular and barbarous. But now, by the blessing of God attending his labors, our Church increases, a considerable reformation is wrought, and something of the face of Christianity is to be seen among us. You have added to the former, a fresh and late instance of your bounty, in allowing a support to a schoolmaster, for the instruction of our youth; the deplorable want of which hath been a great affliction to us.

Soon after, the people began to think of building a Church. Mr. Mackenzie had for seven years, ever since his first arrival, officiated in the French Church upon sufferance. The people of the Island, and the neighboring counties of the Province, made liberal contributions. New Jersey and Pennsylvania also gave generously; £700 was collected, and a handsome stone Church was erected, a Parsonage-house built, and sixty acres of glebe land purchased. The lime, stone, and timber, were given gratis, for the Church and house, besides the money mentioned. About this time, some gentlemen of New York, Adolphus Phillips, Counsellor, Captain Lancaster Symes, Officer in Fort Anne, Mr. Ebenezer Wilson, and Mr. Peter Faulconer, merchants, made a deed of gift, of one hundred and fifty acres of land, for the use of the Church. The land lay at an inconvenient distance from the Church, so that the Trustees agreed to sell it, and buy a piece of ground nearer. Mr.

Mackenzie went on with diligence in all the duties of his office, and wrote word in 1718, that he had received several new members into the Communion of the Church; that he had a large congregation, who not only constantly attended the Church Service, but were most of them very regular in their lives and conversations; that he had baptized, in the preceding year, eighteen children, one of which was a negro, and also an Indian man, twenty-two years of age, who coming accidentally into that Island, was induced to learn to read English, then grew desirous of being instructed in the Christian faith, and afterwards desired baptism. In the year 1722, Mr. Mackenzie died, much regretted by his parishioners. The Rev. Mr. Harrison succeeded him by the appointment of the Governor, William Burnet, Esq.; no accounts have been received from him, as not being the Society's missionary.

7. Long Island lies southeast from New York, and is a very considerable part of that government; it is divided from the continent by a small arm of the sea; is one hundred miles long, and about twelve broad: a very fruitful and pleasant country; the air is sharp and serene, not subject to any thick fogs. It hath, near Hempsted, an even, delightsome plain, sixteen miles long, richly furnished with cattle and fowl of all sorts. The Rev. Mr. Thomas was sent Missionary to Hempsted in the year 1704. This is one of the chief towns in the Island; the people were generally Independents, some Presbyterians, but more negligent of all religion. However, Mr. Thomas, upon his arrival, was received with much kindness, and he found the chief difficulty was to remove the prejudices of education. Mr. Thomas had the care of Oysterbay too, thirteen miles distant from Hempsted; this made his mission laborious. However, in a little time he persuaded many in both places to conform to the Church of England. The Society sent him a large number of Common-Prayer Books and Catechisms, which he distributed among the people; and they began generally to improve in their manners, and to think better of the Church worship. He writes in 1709, though that place had been settled above sixty years before his coming, and the people had some sort of dissenting ministers; yet for above fifty-five years, the Sacrament had never been administered there; the oldest there could not remember to have seen or heard of its being celebrated. "The people (says he) having lived so long in a disuse of it, I had great difficulties to bring them to a sense of the necessity and obligation of it: but with God's blessing upon my endeavors, I have brought thirty-three of them into full Communion with the Church, and who now live very regularly, though at the first time of administering it, I could persuade but three to receive." He wrote, that there was a great want of schools; the younger people and children were growing up in a miserable ignorance, for want of being taught to read; and he could not perform one part of his pastoral office, catechising, for want of a schoolmaster to teach the children to read. The Society appointed Mr. Gilderslieve schoolmaster there in the year 1713, and allowed him a salary to teach the poorer children reading, writing, and the rudiments of arithmetic. The Vestry of this parish wrote the Society a letter on this occasion, wherein they say:

"Without your bounty and charity, our poor children would undoubtedly want all education; our people are poor, and settled distantly from one another, and unable to board out their children." The Society sent quantities of paper for the use of the school, catechisms, and large numbers of Common-Prayer Books, which proved of great benefit to the younger people. The youth was instructed, made their responses regularly at Church, and Divine worship was performed with more knowledge and decency.

Mr. Thomas persevered with diligence in his duty, and by easy means of persuasion in conversing, drew many people to a conformity. The Books he distributed, had a very good influence on the more sober and thinking part of the inhabitants. About the year 1720, he acquainted the Society that his congregation increased; that within eighteen months past, he had baptised above one hundred and sixty, many of which were grown persons; that he endeavored, as much as in him lay, to inculcate into the people a sense of the benefit and privilege of the Sacraments, and finds them in the main convinced of the necessity of those ordinances. Mr. Thomas died in the year 1724, after having been very useful in settling this Church. In the year 1725, the Society removed the Rev. Mr. Fenney, upon his request, from Rye to this place. Accounts have been sent from him, that his congregation increases; that two grown persons had desired and received Baptism, and he had several new communicants, all of them persons of known honesty and piety; particularly one, a negro slave, who had all along preserved his character unblemished, or rather made it remarkable for honesty and piety. Mr. Fenney continues now there.

8. Jamaica is a considerable town in Long Island. The Rev. Mr. Patrick Gordon was sent thither in 1702, but he died soon after his arrival. Colonel Morris wrote of him to the Society, that his abilities, sobriety and prudence had gained him the good opinion of every body acquainted with him, both of the Church and dissenters, and he gave great hopes that a good progress would be made in this mission; but he died soon, and was buried in a meeting-house in Jamaica. The Rev. Mr. Urquhart was afterwards fixed in this place. It was inhabited chiefly by independents, who came from New England. He was very diligent in his mission, and well respected by all the members of the Church, but died in about two years. The Rev. Mr. Poyer was sent there in 1709. He had a long and dangerous voyage from England, and at last was shipwrecked with his family on the coast of America, above one hundred miles distant from his parish. He got there, and was, by the governor's order, inducted into that Church. But the independents had got possession of the parsonage-house, and would not surrender it. This occasioned long feuds and divisions in the parish, between the Church party and them. At last, after a long broil and tedious course of law, for above ten years, Mr. Poyer was put in possession of the house. This perverseness of the independents very much hindered the success of his mission. However, Mr. Poyer was very diligent in his duty; he had a large cure, three towns, Jamaica, Newtown, and Flushing, and he spared no charge nor labor in serving them.

The members of the Church of England wrote very respectfully of him to the Society in these words. "Notwithstanding the perverse behavior of our enemies, we can with joy say, our Church here hath increased considerably, both in the number of hearers and of communicants, by the singular care, pains and industry of our present laborious minister, Mr. Poyer, who, notwithstanding the many difficulties he hath struggled with, hath never been in the least wanting in the due execution of his ministerial function; but rather, on the contrary, strained himself beyond his strength, in traveling through the parish, and often to the prejudice of his health, which is notorious to all the inhabitants." Mr. Poyer continues now there, and accounts have been sent that his congregation is increased. The communicants are between eighty and ninety, and nine grown persons have been baptized within three years' space.

9. The Society have, from their first establishment, paid salaries to several schoolmasters in this government. Mr. Gilderslieve at Hempstead, in Long Island, and Mr. Taylor in Statten Island, have been mentioned already. Mr. Huddlestone was appointed schoolmaster in New York City, in the year 1709; he taught forty poor children for the Society's allowance only; he publicly catechized, in the steeple of Trinity Church, on Sunday in the afternoon, not only his own scholars, but also the children, servants and slaves of the inhabitants, and above a hundred persons usually attended him. Certificates attested by the mayor of New York were annually sent to the Society, certifying his doing such service. He died in the year 1726, and his son, being desirous and capable of the office, is appointed now in his room. Mr. Glover was appointed schoolmaster at West Chester in the year 1714, and afterwards Mr. Foster; he teaches between thirty and forty children, catechizes on Saturday and Sunday, which is certified by the minister and chief inhabitants of that town. Mr. Cleator was settled schoolmaster at Rye, in the year 1704; he teaches about fifty children to read and write, and instructs them in the catechism. And Mr. Denton hath been lately appointed schoolmaster at Oyster Bay, in Long Island.

The Society have paid salaries to six schoolmasters, besides a catechist for the slaves at New York in this government; and have sent Bibles, Common-Prayers, and other books of devotion or instruction, to the number of two thousand, two hundred and twenty volumes, besides catechisms and small tracts, which have been dispersed among the people by the missionaries, or among the children by the schoolmasters. And though there was not above one Church, that at New York City, opened before the Society's foundation, there have been ten since built, many donations made to them, the people supplied with missionaries for them, and all the congregations now continue increasing in number of persons, and regularity of manners.

CHAPTER X.

The Society very earnest to promote the instruction of the Negroes. The Negroes an exceeding great number of persons. The Society direct all their Missionaries to give their best assistance. The Society settle a School at New York city for instructing the Negroes. Mr. Neau, Catechist there, very industrious, instructs many. The Negroes conspire to destroy the English. The plot proves unsuccessful, many of the Negroes taken and executed. The School is again encouraged for converting the Negroes. Mr. Neau dies. The Reverend Mr. Colgan appointed Catechist.

1. After the foregoing account of the settling the Church in New York Government among the English inhabitants, it seems proper next, to give a narrative of the Society's endeavors towards converting the negro slaves, and native Indians; because their chief attempts towards this end, have been among the negro slaves in this Government; and the Iroquois, the six Indian Nations bordering on this country. The following account therefore may not improperly be considered as a part of the history of this country.

The negro slaves even in those colonies, where the Society send missionaries, amount to many thousand of persons, of both sexes, and all ages, and most of them are very capable of receiving instruction. Even the grown persons brought from Guinea, quickly learned English enough to be understood in ordinary matters; but the children born of negro parents in the colonies, are bred up entirely in the English language.

2. The Society looked upon the instruction and conversion of the negroes, as a principal branch of their care; esteeming it a great reproach to the Christian name, that so many thousands of persons should continue in the same state of Pagan darkness, under a Christian government, and living in Christian families; as they lay before under, in their own heathen countries. The Society, immediately from their first institution, strove to promote their conversion; and inasmuch as their income would not enable them to send numbers of catechists, sufficient to instruct the negroes; yet they resolved to do their utmost, and at least, to give this work the mark of their highest approbation.

They wrote therefore to all their missionaries, that they should use their best endeavors, at proper times, to instruct the negroes; and should especially take occasion, to recommend it zealously to the masters, to order their slaves at convenient times, to come to them, that they might be instructed. These directions had a good effect, and some hundreds of negroes have been instructed, received baptism, and been admitted to the Communion, and lived very orderly lives. The reader may remember, there is frequently mention made above, in the account of the labors of the missionaries, of many negroes at differ-

ent times instructed and baptized; to relate the particulars here, would be too circumstantial, and altogether useless.

It is a matter of commendation to the Clergy, that they have done thus much in so great and difficult a work. But alas! what is the instruction of a few hundreds, in several years, with respect to the many thousands uninstructed, unconverted, living, dying, utter Pagans. It must be confessed, what hath been done is as nothing, with regard to what a true Christian would hope to see effected. But the difficulties the Clergy meet with in this good work are exceedingly great. The first is the negroes want time to receive instruction. Several masters allow their negroes Sundays only, for rest; and then the minister of a parish is fully employed in other duties, and cannot attend them. Many Planters, in order to free themselves from the trouble and charge of feeding and cloathing their slaves, allow them one day in a week, to clear ground and plant it, to subsist themselves and families. Some allow all Saturday, some half Saturday and Sunday; others allow only Sunday. How can the negro attend for instruction, who on half Saturday and Sunday is to provide food and raiment for himself and family for the week following? The negro will urge in his own excuse, that the support of himself, and all that is dear to him, doth absolutely depend upon this, his necessary labor on Saturday and Sunday. If this be not strictly justifiable, yet it is sure, the miserable man's plea, will engage the reader's compassion.

This is the case in some colonies, in others it differs. In some places, the slaves do the whole labor of the country, in the field; in others, they are used only as house servants. Another difficulty arises from the habitations and settlements of the masters being at great distances from each other in most places in the colonies; for which reason, neither can a minister go to many families, if the negroes were allowed time to attend him; nor can a proper number of them assemble together at one place, without considerable loss of time to their masters. But the greatest obstruction is, the masters themselves do not consider enough, the obligation which lies upon them, to have their slaves instructed. Some have been so weak as to argue, the negroes had no souls; others, that they grew worse by being taught, and made Christians. I would not mention these, if they were not popular argments now, because they have no foundation in reason or truth.

3. After the Society had given the general order mentioned before, to all their missionaries, for the instruction of the slaves, they agreed to use another method, which they believe would more successfully promote this work. They opened a catechising school for the slaves at New York, in the year 1704, in which city there were computed to be about fifteen hundred negro and Indian slaves, and many of their masters well disposed to have them made Christians. The Society hoped this example set, might kindle a zeal in some other good people, to carry on this work, which they were unable to effect; and to erect schools for instruction of the negroes, and employ catechists to teach them at appointed times; and the legislature in the colonies would,

by a law, oblige all slaves to attend for their instruction. The Society found soon, it was not easy to procure a person proper to be a catechist. Mr. Elias Neau, a layman, then living in New York city, as a trader, was represented to be the properest person for that office. He was by nation a Frenchman, had made a confession of the Protestant religion in France, for which he had been confined several years in prison, and seven years in the gallies. When he got released, he went to New York, and traded there, and had the character, from people of all persuasions, of a man of piety, of sober deportment, and serious life.

He accepted of the offer of being catechist; and his former sufferings on the account of his religion, did, with great advantage, recommend him to be a teacher of the Christian Faith; and his humility enabled him to bear with the many inconveniencies in teaching those poor people. He entered upon his office, in the year 1704, with great diligence. At first he was obliged to go from house to house, to instruct the negroes; this was out of measure laborious; afterwards he got leave, that they should come to his house; this was a considerable relief. There were two obstructions still; the time was much too short, and the place was inconvenient, for teaching the great number of negroes. A little time in the dusk of the evening, after hard labor all day, was the whole time allowed them for learning, and for relaxation, and to visit their wives and children; which were generally in other families, not in their masters'. At this time their bodies were so fatigued, that their attention could not be great. They were dull and sleepy, and remembered they must rise early the next day, to their labor. The place also was incommodious, being the uppermost floor of Mr. Neau's house, which, though very large for a private house, yet was not able to hold conveniently, a small part of the slaves which might resort thither.

Besides, the negroes were much discouraged from embracing the Christian religion, upon account of the very little regard showed them in any religious respect. Their marriages were performed by mutual consent only, without the blessing of the Church; they were buried by those of their own country or complexion, in the common field, without any Christian office; perhaps some ridiculous heathen rites were performed at the grave, by some of their own people. No notice was given of their being sick, that they might be visited; on the contrary, frequent discourses were made in conversation, that they had no souls, and perished as the beasts.

Mr. Neau contended with these difficulties, and notwithstanding all, proved an instrument of bringing many to a knowledge of the Christian Faith. He took great pains in reading to them, in making short collections out of books on the catechism, and making an abstract of the historical part of the Scriptures; so that many, who could not read, could yet by memory repeat the history of the creation of the world, the flood, the giving of the law, the birth, miracles, and Crucifixion of our Lord, and the chief articles and doctrines of Christianity.

This was a work of great pains and humility; Mr. Neau performed it diligently; discoursing familiarly with those poor people, and labor-

ing earnestly to accommodate his discourse to their capacities. His labors were very successful; a considerable number of slaves, could give a sufficient account of the grounds of their faith; as several of the Clergy who examined them publicly, before they gave them baptism, have acquainted the Society.

4. In the mean time, while the Society were thinking of farther ways to advance this work, a calamity happened which mightily discouraged this country from promoting the instruction of their slaves. In the year 1712, a considerable number of negroes of the Carmantee and Pappa Nations, formed a plot to destroy all the English, in order to obtain their liberty; and kept their conspiracy so secret, that there was no suspicion of it, till it came to the very execution. However, the plot was, by God's Providence, happily defeated. The plot was this: The negroes sat fire to a house in York city, on a Sunday night, in April, about the going down of the moon. The fire alarmed the town, who from all parts ran to it; the conspirators planted themselves in several streets and lanes leading to the fire, and shot or stabbed the people as they were running to it. Some of the wounded escaped, and acquainted the Government, and presently by the signal of firing a great gun from the fort, the inhabitants were called under arms, and prevented from running to the fire. A body of men was soon raised, which easily scattered the negroes; they had killed about eight persons, and wounded twelve more. In their flight some of them shot themselves, others their wives, and then themselves; some absconded a few days and then killed themselves for fear of being taken; but a great many were taken, and eighteen of them suffered death. This wicked conspiracy was at first apprehended to be general among all the negroes, and opened the mouths of many, to speak against giving the negroes instruction. Mr. Neau durst hardly appear abroad for some days, his school was blamed as the main occasion of this barbarous plot. But upon the trial of these wretches, there were but two, of all his school, so much as charged with the plot; and only one was a baptized man, and in the people's heat, upon slender evidence, perhaps too hastily condemned; for soon after he was acknowledged to be innocent by the common voice. The other was not baptized; it appeared plain that he was in the conspiracy, but guiltless of his master's murder, Mr. Hooghlands, an eminent merchant. Upon full trial, the guilty negroes were found to be such as never came to Mr. Neau's school; and what is very observable, the persons, whose negroes were found to be most guilty, were such as were the declared opposers of making them Christians.

However, a great jealousy was now raised, and the common cry was very loud, against instructing the negroes. The Common Council of New York city made an order, forbidding the negroes to go about the streets after sunset, without lanthorns and candles; this was in effect, forbidding them to go to Mr. Neau's school, for none of them could get lanthorns, or come to him before sunset. But some time after, the more serious and moderate people, abated of this violence. It appeared to be a plot of a few only, not a general one of all the negroes; no con-

sequence attended the action, and peeople grew more composed. Robert Hunter, Esq., then Governor of the Province, observed their fears were ill-grounded, and that Mr. Neau's scholars were not the guilty negroes, and therefore, in order to support the design of instructing them, he was pleased to visit the school, attended by the Society's missionaries, and several persons of note, and publicly declared his approbation of the design; and afterwards in a Proclamation put out against immorality and vice, he recommended it to the clergy of the country, to exhort their congregations from the pulpit, to promote the instruction of the negroes.

This gave new life again to the work, and the negroes frequented Mr. Neau's school; several were instructed, afterwards examined publicly in the Church, before the congregation, by the Rev. Mr. Vesey, gave a very satisfactory account of their faith, and received Baptism. The Society had accounts from time to time, of Mr. Neau's diligence and good success; particularly one very ample testimonial signed by the Governor of the country, (Robert Hunter, Esq..) the Council, the Mayor, and Recorder of New York, and the two Chief Justices; setting forth, "That Mr. Neau had demeaned himself in all things, as a good Christian and a good subject; that in his station of catechist, he had, to the great advancement of religion in general, and the particular benefit of the free Indians, negro slaves, and other heathens in those parts, with indefatigable zeal and application, performed that service three times a week; and that they did sincerely believe, that as catechist, he did in a very eminent degree, deserve the countenance, favor, and protection of the Society."

The Society were fully satisfied with Mr. Neau's behavior, and continued to send him numbers of catechisms, and of small tracts of devotion and instruction, to give among the slaves and servants at his discretion. Mr. Neau persevered with the same diligence, till the year 1722, in which he died, much regretted by all who knew his labors. Mr. Huddlestone, then schoolmaster in New York, did for sometime supply his place, and used to teach the negroes, in the Church steeple, every Sunday before sermon, and at his own house after sermon. In a little time the Society sent the Rev. Mr. Wetmore to be catechist there, and received accounts of his discharging his duty diligently. That he attended catechising every Wednesday and Friday, and Sunday evening, at his own house; and in the Church, every Sunday before evening service, where he had sometimes near two hundred children, servants and negroes. He afterwards desired to be appointed missionary at Rye in that government, and the Society complied with his request. Soon after his removal, the Rector, Church-Wardens, and Vestry of Trinity Church in New York, made a representation to the Society, of the great need of a catechist in that city, there being about fourteen hundred negroes and Indian slaves there, a considerable number of which, had been instructed in the principles of Christianity, by the late Mr. Neau, and had received baptism, and were communicants in their Church. The Society were very willing to comply with this

request, and sent the Rev. Mr. Colgan, in 1726, to be catechist there: and here he begins his school with success, hath thirty, forty, or fifty negroes at a time, attending catechism, and is preparing several for baptism. He continues now there.

5. In this manner have the Society exerted themselves, to promote the instruction of the negroes; but they are sensible the means used, are not proportionate to the end. One school only, opened, is but a small matter; because the missionaries, in their large Parishes, are fully employed, without this additional labor. There ought to be a catechist supported in every Colony, nay, every large town, to carry on this work effectually. But there remains one obstruction, which, if not removed, will defeat all possible endeavors. The masters of the slaves must be persuaded to allow them reasonable time to be instructed, and at least permit them to attend the catechist. For if the masters command them not to attend, or will allow them no time for that purpose, this work is impracticable. On the other hand, it hath appeared plain to the Society, that it might easily be carried on if the masters concurred. There are some instances, where the negroes have in a little time, gained a sufficient knowledge of our faith, and been induced to lead sober lives, when their masters favored their instruction. The Rev. Mr. Taylor, lately missionary at St. Andrew's Parish, in South Carolina, wrote to the Society in 1713, an instance of this nature; which for the just honor of the two religious gentlewomen mentioned, ought not to be passed over here. "Mrs. Haige and Mrs. Edwards, who came lately to this plantation, have taken extraordinary pains to instruct a considerable number of negroes, in the principles of the Christian religion, and to reclaim and reform them. The wonderful success they met with, in about half a year's time, encouraged me to go and examine those negroes, about their knowledge in Christianity; they declared to me their faith in the chief Articles of our religion, which they sufficiently explained; they rehearsed by heart very distinctly, the Creed, the Lord's Prayer, and Ten Commandments; fourteen of them gave me so great satisfaction, and were so very desirous to be baptised, that I thought it my duty to do it on the last Lord's day. I doubt not but these gentlewomen will prepare the rest of them for baptism in a little time; and I hope the good example of these two gentlewomen, will provoke at least some masters and mistresses, to take the same care and pains with their poor negroes."

The Clergy of South Carolina did, in a joint letter to the Society, after a representation made of the state of the Church there, acquaint them, that Mr. Skeen, his lady, and Mrs. Haige, his sister, did use great care to have their negroes instructed and baptized. And the Rev. Mr. Varnod, missionary in that Parish, did, at the same time, write to the Society, that he had baptized in the foregoing year, eight negro children, belonging to Mr. Skeen and Mrs. Haige, who, he says, "took great pains to have their slaves instructed in our faith, and that, at once, he had nineteen negroes communicants."

The Society have been always sensible, the most effectual way to convert the negroes, was by engaging their masters to countenance and promote their conversion. The late Bishop of St. Asaph, Dr. Fleetwood, preached a Sermon before this Society in the year 1711, setting forth the duty of instructing the negroes in the Christian religion. The Society thought this so useful a Discourse, that they printed and dispersed abroad in the plantations, great numbers of that sermon in the same year; and lately in the year 1725, re-printed the same, and dispersed again large numbers. The present Bishop of London (Dr. Gibson) became a second advocate for the conversion of the negroes; and wrote two Letters on this subject. The first, addressed to the masters and mistresses of families in the English plantations abroad, exhorting them to encourage and promote the instruction of their negroes in the Christian faith. The second to the missionaries there; directing them to distribute the said Letter, and exhorting them to give their assistance towards the instruction of the negroes within their several parishes.

The Society were persuaded this was the true method to remove the great obstruction of their conversion, and hoping so particular an application to the masters and mistresses from the See of London, would have the strongest influence; they printed ten thousand copies of the Letters to the masters and mistresses, which have been sent to all the colonies on the continent, and to all our Islands in the West Indies, to be distributed among the masters of families, and other inhabitants. The Society have received accounts, that these Letters have influenced many masters of families to have their negroes instructed; and hope they will have at length, the desired effect.

The Bishop of London soon after wrote an Address to serious Christians among ourselves, to assist the Society for propagating the Gospel in carrying on this work; a number of copies whereof hath been printed and dispersed in several places in England. The Address and Letters follow next.

An Address to Serious Christians among ourselves, to assist the Society for propagating the Gospel in carrying on the work of instructing the negroes in our plantations abroad.

The design of the two following letters, which have been lately sent to our plantations abroad is, 1. To convince the masters and mistresses there, of the obligation they are under, to instruct their negroes in the Christian religion. II. To answer the objections that are usually made against it. And, III. To exhort the ministers and schoolmasters within the several parishes, to assist in this good work, as far as the proper business of their stations will permit.

But the negroes in several of the plantations being vastly numerous, and the parishes very large, the utmost that ministers and schoolmasters can do, will fall far short of the necessary attendance and application which this work requires. And it is too plain from experience, that very many of the masters and mistresses are either unable or un-

willing to provide for the instruction of those poor creatures, at least in such a way as may effectually attain the end; and wherever that is the case, they are unavoidably condemned, in a Christian country, to live and die in heathen idolatry, and in an utter ignorance of the true God.

This is a very deplorable sight in a country where the Gospel of Christ is professed and publicly preached; and every Christian who believes the promises of the Gospel, and is concerned in earnest for the honor of Christ, and the salvation of souls, must be sensibly affected with the thought of it. Which will of course lead and dispose him to countenance and support any measures that shall be entered into, for doing justice to our common Christianity, and delivering the *Protestant* name from so great a reproach. For to do right to the papists, both the inhabitants of their plantations abroad, and the several countries in Europe to which they belong, have shown a laudable care and concern in this matter. Only, it is to be wished that their care to see them instructed, were equal to their zeal to have them baptized; and that greater stress were laid upon bringing them to a knowledge of the Christian faith, than upon barely giving them the name of Christians.

The Society for Propagating the Gospel in Foreign Parts, have this affair much at heart; and, having lately had it under their consideration, are unanimously of opinion, that nothing would give so quick and effectual a progress to the work, as the sending catechists from hence: whose *only* business it should be, to instruct the negroes, within particular districts to be assigned to them, and who, having no avocations of any kind, would be at full liberty to attend the most proper times and seasons for instruction, and employing their thoughts wholly in that way, would be far better acquainted with the proper methods of proceeding in the work, and also pursue those methods more closely, than any *occasional* instructor can be supposed to do.

But the present yearly subscriptions of the Society are employed in maintaining ministers in the plantations, to officiate to our own people, in places where they are not able to support the charge themselves, and where they would quickly fall into a state of heathenism, or something like it, if provision were not made for a standing ministry among them. So that the Society can be in no condition to maintain catechists for the instruction of the negroes, unless pious and well disposed Christians among ourselves shall lay this matter to heart, and enable them to proceed in it by contributions given for that *purpose* and to be solely *appropriated* to that use.

The piety, as well as the necessity and importance, of promoting this work, and entering into proper methods for that end, are set forth in the following letters, to which the reader is referred. But lest this should seem to be only the concern of the planters abroad, I will add some considerations which may induce *all Christians* as such, to think it a work worthy of their regard, and incline them to further it according to their power and ability.

1. The first is, that as the Christian Church upon earth is one, being joined together in the same faith, and in the common bond of love and

unity, under Christ its Head ; so the supporting and enlarging of that Church, is justly to be esteemed the *common cause* of Christianity, or in other words, the general concern of Christians, all the world over. And if we do not *desire* to see it propagated throughout the world, it is a certain sign, that we are not sufficiently concerned for the honor of Christ, nor duly sensible of the greatness of the gospel promises, and of the inestimable value of a soul.

2. From hence it follows, that although our own families, relations, neighbors, and country, claim the first place in our care and concern for religion, yet no distance of place, how great soever it be, is a sufficient excuse from endeavoring to propagate the gospel, where we see there is need and a fit opportunity offers, and it is fairly in our power. On the contrary, the more remote we are from the country to which we do at any time extend our care and assistance, the greater testimony it is of our zeal for the glory of God, and the salvation of souls.

3. But, thirdly, the souls for which I am now pleading, have a more particular claim to our regard, as they are truly a part of our own nation, and live under the same government with ourselves, and which is more, contribute much by their labor to the support of our government, and the increase of the trade and wealth of this kingdom. In the following Letter, the masters in the plantations are put in mind of the great profit arising to them from the labor of the negroes, as one argument why they should be willing to be at some expense in instructing them. And the same argument extends, in proportion to this nation in general, which is greatly benefitted by their labor ; and more particulary does it extend to such among us, who either have possessions in those parts, or have been enriched by trading to them.

4. As the progress which one single catechist makes, may be very great, when it is his whole employment ; so every person who contributes to the maintenance of that one, has the satisfaction to think that he is an instrument under God, of converting and saving a proportionable number of souls. Some few seeds cast into this ground, and watered by the blessing of God, may produce an increase exceeding great, and will be no small addition to our happiness in heaven. But whatever the success be, such sincere testimonies of a desire to see the gospel propagated, and such charitable endeavors for the salvation of our fellow-creatures, will most assuredly find a very plentiful reward from the hands of God.

And may it please Him to open the hearts of Christians, and to dispose them according to their several abilities, to assist in carrying on this good work, for the glory of His name, and the eternal welfare of so many thousand souls.

LETTER I.

The Bishop of London's Letter to the Masters and Mistresses of Families in the English Plantations abroad; exhorting them to encourage and promote the instruction of their negroes in the Christian faith.

The care of the plantations abroad being committed to the Bishop of London as to religious affairs, I have thought it my duty to make particular inquiries into the state of religion in those parts, and to learn, among other things, what number of slaves are employed within the several governments, and what means are used for their instruction in the Christian faith. I find the numbers are prodigiously great; and am not a little troubled to observe how small a progress has been made in a Christian country, towards the delivering those poor creatures from the pagan darkness and superstition in which they were bred, and the making them partakers of the light of the Gospel, and of the blessings and benefits belonging to it. And, which is yet more to be lamented, I find there has not only been very little progress made in the work, but that all attempts towards it have been by too many industriously discouraged and hindered; partly, by magnifying the difficulties of the work beyond what they really are, and partly, by mistaken suggestions of the change which baptism would make in the condition of the negroes to the loss and disadvantage of their masters.

I. As to the difficulties, it may be pleaded, that the negroes are grown persons when they come over, and that having been accustomed to the pagan rites and idolatries of their own country, they are prejudiced against all other religions, and more particularly against the Christian, as forbidding all that licentiousness which is usually practised among the heathens. But if this were a good argument against attempting the conversion of negroes, it would follow, that the Gospel is never to be further propagated than it is at present, and that no endeavors are to be used for the conversion of heathens, at any time, or in any country whatsoever; because all heathens have been accustomed to pagan rites and idolatries, and to such vicious and licentious living as the Christian religion forbids. But yet, God be thanked, heathens have been converted and Christianity propagated, in all ages and almost all countries, through the zeal and diligence of pious and good men; and this, without the help of miracles. And if the present age be as zealous and diligent in pursuing the proper means of conversion, we have no reason to doubt but that the Divine assistance is and will be the same in all ages.

But a farther difficulty is, that they are utter strangers to our language and we to theirs; and the gift of tongues being now ceased, there is no means left of instructing them in the doctrines of the Christian religion. And this, I own, is a real difficulty, as long as it continues and as far as it reaches. But, if I am rightly informed, many of the negroes who are grown persons when they come over, do of themselves attain so much of our language as enables them to understand

and to be understood in things which concern the ordinary business of life; and they who can go so far of their own accord, might doubtless be carried much farther if proper methods and endeavors were used to bring them to a competent knowledge of our language, with a pious view to the instructing them in the doctrines of our religion. At least, some of them, who are more capable and more serious than the rest, might be easily instructed both in our language and religion, and then be made use of to convey instruction to the rest in their own language. And this, one would hope, may be done with great ease wherever there is a hearty and sincere zeal for the work.

But whatever difficulties there may be in instructing those who are grown up before they are brought over, there are not the like difficulties in the case of their children, who are born and bred in our plantations, who have never been accustomed to pagan rites and superstitions, and who may easily be trained up, like all other children, to any language whatsoever, and particularly to our own; if the making them good Christians be sincerely the desire and intention of those who have the property in them and the government over them.

But supposing the difficulties to be much greater than I imagine, they are not such as render the work impossible, so as to leave no hope of any degree of success; and nothing less than an impossibility of doing any good at all, can warrant our giving over and laying aside all means and endeavors where the propagation of the Gospel and the saving of souls are immediately concerned.

Many undertakings look far more impracticable before trial than they are afterwards found to be in experience, especially where there is not a good heart to go about them. And it is frequently observed that small beginnings, when pursued with resolution, are attended with great and surprising success. But in no case is the success more great and surprising than when good men engage in the cause of God and religion, out of a just sense of the inestimable value of a soul, and in a full and well-grounded assurance that their honest designs and endeavors for the promoting religion, will be supported by a special blessing from God.

I am loath to think so hardly of any Christian master, as to suppose that he can deliberately hinder his negroes from being instructed in the Christian faith, or, which is the same thing, that he can, upon sober and mature consideration of the case, finally resolve to deny them the means and opportunities of instruction. Much less may I believe that he can, after he has seriously weighed this matter, permit them to labor on the Lord's day; and least of all, that he can put them under a kind of necessity of laboring on that day to provide themselves with the conveniences of life; since our religion so plainly teaches us that God has given one day in seven to be a day of rest, not only to man, but to the beasts; that it is a day which is appointed by Him for the improvement of the soul as well as the refreshment of the body; and that it is a duty incumbent upon masters to take care that all persons who are under their government keep this day holy, and employ it to the

pious and wise purposes for which God, our great Lord and Master, intended it. Nor can I think so hardly of any missionary who shall be desired by the master to direct and assist in the instruction of his negroes, (either on that day or on any other when he shall be more at leisure,) as to suppose that he will not embrace such invitation with the utmost readiness and cheerfulness, and give all the help that is fairly consistent with the necessary duties of his function as a parochial minister.

If it be said that no time can be spared from the daily labor and employment of the negroes to instruct them in the Christian religion, this is in effect to say, that no consideration of propagating the Gospel of God, or saving the souls of men, is to make the least abatement from the temporal profit of the masters; and that God cannot or will not make up the little they may lose in that way, by blessing and prospering their undertakings by sea and land, as a just reward of their zeal for his glory and the salvation of men's souls. In this case I may well reason as St. Paul does in a case not unlike it, that if they make you partakers of their temporal things (of their strength and spirits, and even of their offspring) you ought to make them partakers of your spiritual things, though it should abate somewhat from the profit which you might otherwise receive from their labors. And considering the greatness of the profit that is received from their labors, it might be hoped that all Christian masters, those especially who are possessed of considerable numbers, should also be at some small expense in providing for the instruction of those poor creatures; and that others whose numbers are less, and who dwell in the same neighborhood, should join in the expense of a common teacher for the negroes belonging to them. The Society for Propagating the Gospel in Foreign Parts, are sufficiently sensible of the great importance and necessity of such an established and regular provision for the instruction of the negroes, and earnestly wish and pray that it may please God to put it into the hearts of good Christians to enable them to assist in the work by seasonable contributions for that end; but at present their fund does scarce enable them to answer the many demands of missionaries for the performance of divine service in the poorer settlements, which are not in a condition to maintain them at their own charge.

II. But it is further pleaded, that the instruction of heathens in the Christian faith is in order to their baptism, and that not only the time to be allowed for instructing them would be an abatement from the profits of their labor, but also that the baptizing them when instructed, would destroy both the property which the masters have in them as slaves bought with their money, and the right of selling them again at pleasure; and that the making them Christians only makes them less diligent and more ungovernable.

To which it may be very truly replied, that Christianity and the embracing of the Gospel does not make the least alteration in civil property, or in any of the duties which belong to civil relations; but in all these respects it continues persons just in the same state as it found them.

The freedom which Christianity gives is a freedom from the bondage of sin and satan, and from the dominion of men's lusts and passions and inordinate desires; but as to their outward condition, whatever that was before, whether bond or free, their being baptized and becoming Christians makes no manner of change in it. As St. Paul has expressly told us, 1 Cor. vii, 20, where he is speaking directly to this very point, "Let every man abide in the same calling wherein he was called;" and at the twenty-fourth verse, "Let every man wherein he is called therein abide with God." And so far is Christianity from discharging men from the duties of the station and condition in which it found them, that it lays them under stronger obligations to perform those duties with the greatest diligence and fidelity, not only from the fear of men, but from a sense of duty to God, and the belief and expectation of a future account. So that to say, that Christianity tends to make men less observant of their duty in any respect, is a reproach that it is very far from deserving, and a reproach that is confuted by the whole tenor of the Gospel precepts, which inculcate upon all, and particularly upon servants, (many of whom were then in the condition of slaves,) a faithful and diligent discharge of the duties belonging to their several stations, out of conscience towards God. And it is also confuted by our own reason, which tells us how much more forcible and constant the restraint of conscience is than the restraint of fear; and last of all, it is confuted by experience, which teaches us the great value of those servants who are truly religious, compared with those who have no sense of religion.

As to their being more ungovernable after baptism than before, it is certain that the Gospel everywhere enjoins, not only diligence and fidelity, but also obedience for conscience' sake; and does not deprive masters of any proper methods of enforcing obedience, where they appear to be necessary. Humanity forbids all cruel and barbarous treatment of our fellow-creatures, and will not suffer us to consider a being that is endowed with reason, upon a level with brutes, and Christianity takes not out of the hands of superiors any degrees of strictness and severity that fairly appear to be necessary for the preserving subjection and government. The general law, both of humanity and of Christianity, is kindness, gentleness, and compassion towards all mankind, of what nation or condition soever they be; and therefore we are to make the exercise of those amiable virtues our choice and desire, and to have recourse to severe and rigorous methods unwillingly, and only out of necessity. Of this necessity you yourselves remain the judges, as much after they receive baptism as before; so that you can be in no danger of suffering by the change; and as to them, the greatest hardships that the most severe master can inflict upon them, is not to be compared to the cruelty of keeping them in the state of heathenism, and depriving them of the means of salvation as reached forth to all mankind in the Gospel of Christ. And, in truth, one great reason why severity is at all necessary to maintain government is the want of religion in those who are to be governed, and who therefore are not to

be kept to their duty by anything but fear and terror; than which there cannot be a more uneasy state either to those who govern or those who are governed.

III. That these things may make the greater impression upon you, let me beseech you to consider yourselves not only as masters, but as Christian masters, who stand obliged by your profession to do all that your station and condition enable you to do towards breaking the power of satan and enlarging the kingdom of Christ, and as having a great opportunity put into your hands of helping on this work by the influence which God has given you over such a number of heathen idolaters, who still continue under the dominion of satan. In the next place, let me beseech you to consider them, not barely as slaves and upon the same level with laboring beasts, but as men slaves and women slaves, who have the same frame and faculties with yourselves, and have souls capable of being made eternally happy, and reason and understanding to receive instruction in order to it. If they came from abroad, let it not be said that they are as far from the knowledge of Christ in a Christian country as when they dwelt among pagan idolaters. If they have been born among you, and have never breathed any air but that of a Christian country, let them not be as much strangers to Christ as if they had been transplanted, as soon as born, into a country of pagan idolaters.

Hoping that these and the like considerations will move you to lay this matter seriously to heart, and excite you to use the best means in your power towards so good and pious a work, I cannot omit to suggest to you one of the best motives that can be used for disposing the heathens to embrace Christianity, and that is the good lives of Christians. Let them see in you and your families examples of sobriety, temperance, and chastity, and of all the other virtues and graces of the Christian life. Let them observe how strictly you oblige yourselves and all that belong to you, to abstain from cursing and swearing, and to keep the Lord's day holy, and to attend the public worship of God, and the ordinances which Christ hath appointed in his Gospel. Make them sensible by the general tenor of your behavior and conversation that your inward temper and disposition is such as the Gospel requires, that is to say, mild, gentle, and merciful; and that as often as you exercise rigor and severity it is wholly owing to their idleness or obstinacy. By these means, you will open their hearts to instruction, and prepare them to receive the truths of the Gospel, to which if you add a pious endeavor and concern to see them duly instructed, you may become the instrument of saving many souls, and will not only secure a blessing from God upon all your undertakings in this world, but entitle yourselves to that distinguishing reward in the next, which will be given to all those who have been zealous in their endeavors to promote the salvation of men, and enlarge the kingdom of Christ. And that you may be found in that number at the great day of accounts, is the sincere desire and earnest prayer of

Your faithful friend,

May 19, 1727. EDMUND, LONDON.

LETTER II.

The Bishop of London's Letter to the Missionaries in the English plantations, exhorting them to give their assistance towards the instruction of the negroes of their several parishes, in the Christian Faith.

Good Brother:—

Having understood by many letters from the plantations, and by the accounts of persons who have come from thence, that very little progress hath hitherto been made in the conversion of the negroes to the Christian faith, I have thought it proper for me to lay before the masters and mistresses the obligations they are under to promote and encourage that pious and necessary work. This I have done in a letter directed to them, of which you will receive several copies, in order to be distributed to those who have negroes in your own parish; and I must entreat you when you put the letter into their hands to enforce the design of it by any further arguments that you shall think proper to be used, and also to assure them of your own assistance in carrying on the work.

I am aware that in the plantations, where the parishes are of so large extent, the care and labor of the parochial ministers must be great; but yet I persuade myself, that many vacant hours may be spared from the other pastoral duties, to be bestowed on this; and I cannot doubt of the readiness of every missionary in his own parish, to promote and further a work so charitable to the souls of men, and so agreeable to the great end and design of his mission.

As to those ministers who have negroes of their own; I cannot but esteem it their indispensable duty to use their best endeavors to instruct them in the Christian religion, in order to their being baptized; both because such negroes are their proper and immediate care, and because it is in vain to hope that other masters and mistresses will exert themselves in this work, if they see it wholly neglected, or but coldly pursued, in the families of the clergy. So that any degree of neglect on your part, in the instruction of your own negroes, would not only be the withholding from them the inestimable benefits of Christianity, but would evidently tend to the obstructing and defeating the whole design in every other family.

I would also hope, that the schoolmasters in the several parishes, part of whose business it is to instruct youth in the principles of Christianity, might contribute somewhat towards the carrying on this work; by being ready to bestow upon it some of their leisure time, and especially on the Lord's day, when both they and the negroes are most at liberty, and the clergy are taken up with the public duties of their function. And though the assistance they give to this pious design, should not meet with any reward from men, yet their comfort may be, that it is the work of God, and will assuredly be rewarded by Him; and the less they are obliged to this on account of any reward they receive from men, the greater will their reward be from the hands

of God. I must therefore entreat you to recommend it to them in my name, and to dispose them by all proper arguments and persuasions to turn their thoughts seriously to it, and to be always ready to offer and lend their assistance at their leisure hours.

And so, not doubting of your ready and zealous concurrence in promoting this important work, and earnestly begging a blessing from God upon this and all your other pastoral labors, I remain

Your affectionate friend and brother,

May 19th, 1727. Edmund, London.

CHAPTER XI.

The Iroquois border on New York and New England. The Genius of the Northern Indians, and the condition of their Countries. The Earl of Bellamont, Governor of New York, represents the want of Missionaries for instructing the Iroquois. An Order of the Queen and Council for their Instruction. The Society send the Rev. Mr. Thoroughgood Moor, Missionary to them. His Labors; they prove fruitless; he embarks for England; he and all the Ship's Crew are lost at Sea. Four Sachems or Indian Kings arrive in England; they desire a Missionary to instruct them and their People; they return home. Mr. Andrews is sent Missionary to the Mohocks. A Fort is built among them. They refuse to let their Children learn English. Some Chapters of the Bible and part of our Common-Prayer, translated into the Indian-Iroquois Language; some few Indians are taught. The Mohocks will not send their Children to School; refuse to come to be instructed. Mr. Andrews represents all his Labors prove useless. Leaves this Mission.

The Indians bordering on the Colony of New York, are the Iroquois, or five nations, once a very numerous people; they deserved the first regard of the English upon two accounts; they drove a considerable trade with the English in beaver at Albany, and were the frontier nations against the French settlement at Quebeck, and the Canada Indians their allies; who in conjunction have several times ravaged the frontiers of New England and New York. It was necessary, upon a civil as well as religious account, that the society should employ their first labors in endeavoring their conversion, and accordingly they did send the first missionaries among these people. Before I give an account of the society's endeavors, it is necessary to make some remarks on the genius of the Northern Americans, and on the condition of the countries they inhabited.

2. It is first to be observed, that the genius and temper of the Northern Americans is very different from those of the Southern Continent. The once mighty empires of Mexico and Peru were filled with a people civilized, which lived a settled life, built stately cities and towns, culti-

vated the ground, had a Pagan Religion, used the arts of government, and discipline of war, and did certainly appear not only capable, but willing to receive all the more curious arts the Europeans could teach them. But, on the contrary, the Northern Americans bordering on the British Colonies were utterly barbarian, neither built cities, nor cultivated the ground, knew nothing of morality or the common decencies of human life, were divided into numerous small tribes, wandered naked in vast deserts and woods, leading a bestial life, in perpetual wars with each other, carried on with extreme cruelty, sustaining themselves with hunting, fishing, and the spontaneous products of the earth. In short, as different from the Mexicans or Peruvians, as the hords of Siberia and Tartary are from the elegance and civility of the Southern nations of Europe.

3. Besides, the country was as rude as the inhabitants. When the English, perhaps prompted by the vast treasures the Spaniards had got in Mexico and Peru, made their settlements in North America, they were disappointed in their hopes. They found no such countries as the Spaniards had, no mines of gold or silver, no rich cities like Mexico; but a naked and rude country and people. The English took nothing from the natives but an uncultivated soil: nay, that too they purchased, though for a trifle, yet that was a price, since the natives would not turn it to its proper use, and till it. All the riches drawn from these lands now by the English, is owing chiefly to their own honest labor, scarce anything to that of the natives; whereas the wealth of the Spaniards, is to this day dug out of the mines, at the expense of the sweat and blood of the miserable natives and negroes. It is very probable, had the Providence of God directed Columbus, and the Spanish fleet, to the Northern America, the poverty of the inhabitants would have secured the country. The Spaniards would not have thought it worth while to make any settlements, where nothing was to be got without their own labor; but the immense treasures of the southern world did so amaze them, that they resolved to get them, (and they did get them,) at the price of any wickedness.

4. Another matter to be here remarked is, that many of these countries, on which the English settled, were not only uncultivated, but almost desolate, with very few inhabitants, when the English took possession. Especially New England (now called) was almost an abandoned country. The New England historian* writes thus: "The summer after the Blazing Star (whose motion in the Heavens was from east to west, pointing out to the sons of men, the progress of the glorious Gospel of Christ) even about the year 1618, a little before the removal of the Church of Christ to New England, as the ancient Indians report, there befell a great mortality among them, the greatest that ever the memory of father to son took notice of; chiefly desolating those places where the English afterward planted the county of Pocknochy Agissawang, it was almost wholly deserted, insomuch that the

*Vid. History of New England, printed 1654, p. 16.

neighbor Indians did abandon those places for fear of death, fleeing more west and by south, observing that the east and by northern parts were most smit with the contagion. The Aborginny men, consisting of Mattachusetts, Whippanaps, and Tarratines, were greatly weakened, and more especially the three Kingdoms or Saggamore ships of the Mattachusetts, who were before this mortality most populous, having under them seven Dukedoms, or petty Saggamores. The Nianticks and Narragansetts, who before this time were but of little note, yet were they now much increased by such as fled thither for fear of death. The Pecods (who retained the name of a warlike people, till afterwards conquered by the English) were also smitten at this time. Their disease being a sore consumption, sweeping away whole families, chiefly young men and children, the very seeds of increase. Their powwowes, which are their doctors, working partly by charm, partly by medicine, were much amazed to see their wigwams (houses) lie full of dead corpses, and now that neither Squantam nor Abomocho could help, which are their good and bad God. By this means, Christ not only made room for his people to plant, but also tamed the cruel hearts of these barbarous Indians, insomuch that half an handful of his people, landing not long after in Plymouth plantation, found little resistance."

The Indians of South and North Carolina were swept away by diseases and intestine wars. Mr. Archdale, a person of honor, who had been Governor of Carolina, and was a proprietary, writes thus of them: "Providence was visible in thinning the Indians, to make room for the English. There were two potent Nations, the Westoes and the Savannas, who broke out into an unusual civil war, before the English arrived; and from many thousands, reduced themselves to a small number. The most cruel of them, the Westoes, were driven out of the Province; and the Savannas continued good friends and useful neighbors to the English. It pleased God also to send unusual sickness among them, as the small pox, &c. The Pemlico Indians in North Carolina were lately swept away by a pestilence; and the Coramine by a war."

Pennsylvania was settled first by the Swedes and Dutch, we know not in what condition they found it, but when Mr. Pen came with the English thither, he purchased of the natives ground, and they never had any wars with them. These Indians also fell into unusual distempers and died; perhaps it may be considered as a Providential visitation, at least a judicious historian tells us, an Indian war captain, in his sickness, made this serious expostulation with himself:* "What is the matter with us Indians, that we are thus sick in our own air, and these strangers well? 'Tis as if they were sent hither to inherit our lands in our steads; but the reason is plain, they love the great God, and we do not." A reflection very surprising in a barbarian; but Mr. Pen heard it, and attested it to be matter of fact to the historian.

5. This was the condition of the people and country, when the English made their first settlements in America. The people were poor

*Vid. English Empire in America, p. 162.

and wild, the countries a mere wilderness, and almost desolate. The society did, soon after their establishment, endeavor the conversion of the Indians bordering on New York. The French, and the adjoining Canada Indians, had several times, by various artifices, seduced them to ravage the frontier settlements of New England and New York. The Earl of Bellamont, in the year 1700, Governor of New York, made a representation to the Lords of trade and plantations here, "That there was a great want of some ministers of the Church of England to instruct the five nations of Indians, on the frontiers of New York, and prevent their being practiced upon by French priests and Jesuits, who were conversant among them, and very industrious in persuading them, by pretences of religion, to espouse the French interest."

Whereupon the Lords Commissioners represented it as their humble opinion, "That if a fund could be found for the maintenance of such ministers, they might be of very great use and service, as well for the propagation of the reformed religion, as for improving the interest of England." This representation was laid before the Queen in Council; upon which the following order was made:

At the Court of St. James's, the third day of April, 1700. Present, the Queen's most Excellent Majesty in Council.

"Upon reading this day at the Board, a representation from the Lords Commissioners of Trade and Plantations, dated the second of this month, relating to Her Majesty's Province of New York in America, setting forth among other things, that as to the five nations bordering upon New York, lest the intrigues of the French of Canada, and the influence of their priests, who frequently converse, and sometimes inhabit with those Indians, should debauch them from Her Majesty's allegiance, their Lordships are humbly of opinion, that besides the usual method of engaging the said Indians by presents; another means to prevent the influence of the French missionaries among them, (and thereby more effectually to secure their fidelity,) would be, that two Protestant ministers be appointed, with a competent allowance, to dwell among them, in order to instruct them in the true religion, and confirm them in their duty to Her Majesty. It is ordered by Her Majesty in Council, that it be, and it is hereby referred to his Grace the Lord Archbishop of Canterbury, to take such care therein as may most effectually answer this service."

His Grace the Archbishop, the President of this Society, communicated this most gracious resolution to the Board. The Society agreed presently to do their utmost. A mission among the Indians they knew would be attended with many difficulties, and therefore it was not an easy matter to procure a proper person who would undertake it. The inhabitants of Albany, one hundred miles from New York, and a frontier to the Indians, were chiefly Dutch, and had the chief dealings with the Indians; Mr. Dellius, a minister, had resided there; and was represented to the Society as a very proper person to attempt the conversion of the Indians. The Society were also informed, that during his residence at Albany, he had been useful in instructing and converting

some of the Indians who used to resort to that place, had baptized several, and had gained a tolerable knowledge of their language. The Society invited him to undertake this mission; he was then in Holland, having returned to Europe upon his private affairs, but he declined it; Mr. Freeman, a Calvinist minister at Schenectady, a little village situate on a river in a very pleasant vale, distant twenty miles from Albany, and twenty-four from the first castle of the Mohocks, a nation of the Iroquois Indians, was next pitched upon for this work, but he also declined it. He had taken great pains to instruct some of the Indians who came to Schenectady, had gained a good knowledge of their language, and with the help of some interpreters, had translated several Psalms, the Ten Commandments, the Creed, some chapters of the Bible, into the Indian language. At last, the Rev. Mr. Thoroughgood Moor undertook this mission, with great zeal and resolution. He was directed by the Society to reside in some of the nearest settlements of the Indians, to learn their language, and by all ways of condescension to endeavor to instruct them in the Christian Religion. He arrived at New York in 1704, and was received by the Lord Cornbury, the Governor, with all possible countenance and favor.

6. Mr. Moor soon entered upon the business of his mission, and went up to Albany; some Indians being then in town, and hearing of his design, seemed much pleased with it, came to see him, and spoke to this effect: "We are come to express our joy at your safe arrival, and that you have escaped the dangers of a dreadful sea, which you have crossed, I hear, to instruct us in religion. It only grieves us, that you are come in time of war, when it is uncertain whether you live or die with us." And after this, a sachem, or petty king, came to him, with some other Indians, and addressed him thus: "We are come to express our great satisfaction, that God hath been so propitious to us as to send you to open our eyes, which have been hitherto shut." These congratulatory expressions were very pleasing to him; he told them in return, "that nothing should be wanting on his part, and that he would devote himself to their good, and that he only staid at Albany to learn their language, in order to teach them. He did not then make any public proposition to them, but intended to take the first opportunity of doing it at their own castle. He was kept longer than he expected, from going thither, by a great fall of snow. However, he sent a message to them by three of their own countrymen, with a handsome present to them, (a belt of Indian money,) promising to come himself very soon to see them; which promise he performed with great difficulty. Being come to the Mohocks' castle, they received him courteously; one of the Sachems told him, that they had received his message, but it was lately; and not having consulted with the other castle, (which was about twelve miles distant,) they could give no answer to it now, but they would consult with them on the first opportunity, and then send their answer. Mr. Moor thought himself somewhat disappointed, and was afraid their delay in receiving him to reside with them, was an artificial excuse; however, he told them with all civility, that

he would wait for their answer, and so returned to Albany, where, in a little time, one of those Mohocks came with this answer: "The visit you made us, and the design of it, was very welcome, for which we return you our thanks. We have always lived in great friendship with our brethren of this province; but we have been all along in such darkness, and our eyes so covered, that we have not known what will become of our souls after death.——We cannot but rejoice that God should be so good to us, as to make us this offer; but it grieves us, that the rest of our brethren, the other four nations, are like to have no such blessing; therefore it is necessary we first acquaint them, (for we are all but one house,) and then we will give you a positive answer."

Mr. Moor found himself again disappointed, and thought he had new matter for suspicion, that they did not intend to receive him among them. However, he made this return to the Sachem who brought him the message: "I have considered your answer, and am sorry it is not more full and satisfactory. As to what you say about the other nations, I believe they will rather rejoice at your happiness, than have any suspicions about it. Especially, when they are told, that there is another minister daily expected for the Oneydes, and one for every other nation, as soon as proper and willing persons can be found; but I will stay for your answer with the greatest patience." He waited a long time at Albany, but could obtain no answer at all; he then returned to New York, and sent the Society his reasons for desisting from this work at present. "That he had been at Albany near a twelvemonth, and had used all the means he could think of, to get the good will of the Indians; that their unreasonable delays and frivolous excuses for not giving him a final answer, with some other circumstances, were a sufficient indication of their resolution never to accept him. And therefore, expecting either no answer at all, or at last a positive denial, he had left them, and was come to New York." Some time after, Mr. Thoroughgood Moor embarked for England; but it was thought the ship foundered at sea; for neither he, or any of the crew, or any wreck of the ship, were ever heard of after.

7. Thus was this attempt frustrated, but the Society did receive accounts, that this ill success was owing, not only to the aversion of the Indians to Christianity, but was very much occasioned by the artifices of the French Jesuits, who industriously obstruct the labors of the English missionaries among them, and leave no means untried, to seduce them from their fidelity to the crown of England, and keep them in a continual war with the English. And indeed all the evils that the English Colonies have undergone, during the last war, have been occasioned by the Indians, that is, those Indians which the Jesuits have by their artifices corrupted. For among the five Nations there is a great number of French Jesuits, who are incorporated by adoption into their tribes, and as such they ostentatiously assume Iroquois names; and the poor silly Indians, considering them as if persons of their own blood, do entirely confide in them, and admit them into their councils, from whence one may easily imagine what disorders the Jesuits make in

their affairs. Besides, the Indians bordering on New England, are the most cruel and barbarous of all the savage nations, and have destroyed all their innocent neighbors. They are always unfixed, either rambling for several months together, or hunting, or upon warlike expeditions; and at their return to the villages, have generally unlearned all their former instructions; and it is impossible for any minister to accompany them in their ramble of three or four hundred leagues at a time.

8. After this good endeavor was defeated, the Indians remained without instruction, except that some few were taught by the Dutch minister at Albany. But the year 1709, produced an event which the Society hoped might have had very happy consequences, and fixed Christianity among the Iroquois. Four Sachems, or chief persons of four nations of the Iroquois, came in the nature of ambassadors to England, confirming the peace made with the Governor of New York, and requesting Her Majesty would be pleased to direct that their subjects might be instructed in Christianity, and ministers might be sent to reside among them. The Archbishop of Canterbury received the following letter from the Earl of Sunderland, then one of Her Majesty's principal Secretaries of State.

Whitehall, April 20, 1710.

My Lord,

The enclosed being a copy of what has been given to the Queen by the embassadors lately arrived from the five Indian nations, I am ordered by Her Majesty to transmit it to your Grace, and to signify to you her pleasure, that you lay it before the Society for Propagating Religion, that they may consider what may be the more proper ways of cultivating that good disposition these Indians seem to be in for receiving the Christian faith, and for sending thither fit persons for that purpose, and to report their opinion without loss of time, that the same may be laid before Her Majesty.

I am, &c.

Sunderland, &c.

The Archbishop was then much indisposed, and confined to his house with the gout, and therefore signified to the Secretary of the Society, to call a committee to meet at Lambeth. A committee met, and it was agreed there, and afterward by the Society at a general meeting, that two missionaries should be sent to the Mohock and Oncydes Indians, with a salary of £150 sterling each, together with an interpreter and schoolmaster, to teach the young Indians; and this opinion was humbly laid before the Queen. Her Majesty was farther pleased to direct that a fort should be built among the Mohocks, at the government's expense, with a chapel and a mansion house for the minister, for his greater convenience and security, and that the religious offices might be performed with due decency.

A fort was soon after built, one hundred and fifty feet square, and garrisoned with twenty soldiers and an officer, and a house and Chapel

completed. The Rev. Mr. Andrews was appointed missionary, and Mr. Clausen, who had been several years employed as interpreter by the Government of New York, in transactions with the Indians, was received as interpreter to Mr. Andrews, and Mr. Oliver was made schoolmaster. Mr. Andrews was particularly directed by the Society to use all possible means to persuade the Indians to let their children learn English, and the schoolmaster was to make it his whole business to teach them. The Society were now in good hopes this attempt would prove successful, since her Majesty was so graciously pleased to provide for the security of the missionary by building a fort just by the Mohocks' castle, to which the men and children might easily resort to be instructed. And the Sachems, the chief persons of these people, had been in England, received many marks of royal favor, had been eye-witnesses of the greatness of the Nation, had been nobly entertained here, and carried home to their own countries safely and honorably, and had themselves also desired their people might be instructed in the Christian faith.

9. Mr. Andrews arrived at Albany in November, 1712. The Sachems, who had been carried home before he went from England, were convened, by order of the Governor of New York, to meet Mr. Andrews and the Commissioners for Indian Affairs, at Albany; in order to give a public authority and sanction to Mr. Andrews' Mission, and that the Sachems might receive him, their minister, with greater solemnity. The Sachems came to Albany, met the Commissioners for Indian Affairs, and Mr. Andrews; the Commissioners made a long speech to the Sachems, reminding them how gracious her Majesty was in building a fort, and sending a minister to them; put them in mind how earnestly they had requested it, and set forth what advantages they and their children would reap, by being taught our religion and learning. A letter from the Archbishop of Canterbury was delivered to them, and afterwards read to them in Indian, by Mr. Clausen, the Interpreter of the Province. Some of the Sachems made speeches, and returned thanks to the Queen, expressed a great satisfaction in having a minister sent them, and received Mr. Andrews as such, and promised him all civil and kind usage; the whole affair was transacted with much ceremony. The Sachems returned home. Mr. Andrews staid some time at Albany to refresh himself; soon after he went up to the fort, two hundred miles from New York, accompanied by Robert Levinston, Esq., the Mayor of Albany, Captain Matthews, Mr. Strooman of Schenectady, the Rev. Mr. Barclay, and several other gentlemen; he was presently visited by a great many Indians, men, women and children, who saluted him with abundance of joy, and bade him welcome to their county.

The Castle, or chief town of these Mohocks, is neighboring to the Queen's fort, consisting of about fifty wigwams or houses. These wigwams are huts made of mats and bark of trees put together, with poles about three or four yards high. The Mohocks' clothing is a short coat like a mantle, made of a blanket or bear's skin, their bed is a mat

or skin laid on the ground. They paint and grease themselves very much with bear's fat clarified; they cut the hair off from one side of their heads, and tie up some of that on the other side, in knots, on the crown, with feathers. The men are very slothful, the women very laborious, mere servants to their husbands; they carry all the burdens, fetch the venison home their husbands kill, (the men are too lazy to bring it,) get in the wood to burn and dress it, carry their children on their backs in their rambles, of many hundreds of miles, hoe the ground, and plant all the indian corn that is raised. The language of this people is very difficult, their ideas are very few, and their words therefore not many, but as long as sentences, expressing by a long rumbling sound, what we do in a short word. There is here no manner of conveniency of life for a missionary. For four or five months in the year, there is scarce any stirring abroad, by reason of the extreme coldness of the weather, and the deep snows that fall; and in summer time, the flies and mosquitoes are almost intolerable, and the rattlesnakes very dangerous. The nearest place of getting any provisions, is at Schenectady, twenty-four miles distant, or from Albany, forty-four miles off. The road to these places is for the most part only a small, rough Indian path, through vast woods, where riding is very dangerous, by reason of the road being in many places stopped with fallen trees, roots, stones and holes, besides many high and steep hills, and deep swamps or bogs in the way. There was nothing desirable to be seen, the face of the earth rude and uncultivated, like the wild inhabitants, no pleasure to be got but that of doing good to the miserable natives.

These were the circumstances of the place and people whither Mr. Andrews was appointed; and notwithstanding all these inconveniencies, he resided there, and invited the Indians to come to him; many came, he used to discourse very much with them, instructing them in the chief Articles of Faith, and giving them short general accounts of our religion. This was done by the help of Mr. Clausen, who always attended and interpreted to the Indians. Mr. Clausen had been formerly taken prisoner by the Indians, lived long among them, and understood their language sufficiently. Mr. Andrews used to make short accounts of the Christian doctrines, and some historical parts of the Bible, particularly the creation of the world, and miracles of our Lord. The interpreter used to read them to the Indians; and Divine Service used to be performed in English to the soldiers in the garrison. The schoolmaster, Mr. Oliver, opened his school. The Indians at first sent many of their children; he began to teach them English; the parents obstinately refused to have them taught English. All possible endeavors were used to persuade them; they still persisted. Mr. Andrews sent this account to the Society, and rather than quite break with the Indians, the schoolmaster and interpreter began to teach the children a little in Indian. The Society were forced to comply with the Indians' obstinacy. They procured an impression of hornbooks and primmers in Indian for the children, sent them great numbers, as also leathern inkhorns, penknives, a quantity of paper of several sorts, and several other little necessaries.

The children were now taught in Indian, and were treated with great kindness, no correction dared to be used, for the parents were so fond of their children, and valued learning so little, they thought it not worth gaining, at the least displeasing of their children. To engage them farther to learn, Mr. Andrews used to give the children who came to school, victuals, and some small utensils for their parents. The children used often to come for the sake of getting victuals; for the Indians are frequently drove to great extremities, on account of their making little or no provision beforehand. The children had a good natural capacity, and an aptness for learning. Many of them begun to read, and some to write. This method of giving them victuals engaged the parents to send them, for some time, to school.

In the mean time Mr. Andrews proceeded to instruct the grown Indians by help of the interpreter, in some of the chief Articles of Faith and rules of life. Divine Service was constantly performed on Sundays and holidays in English, to the soldiers; and such Indians as understood any English, frequently attended in the chapel. The chapel was very decently adorned. Queen Anne had given a handsome furniture for the communion table. The imperial arms of England, painted on canvas, were fixed up in the chapel. Archbishop Tenison gave twelve large Bibles very finely bound for the use of the chapels; with painted tables, containing the Creed, Lord's Prayer, and Ten Commandments. Mr. Andrews was very civil to all the Indians who came to hear him, used frequently to entertain them at his house, and gave them provisions home when they wanted very much, and that they often did. The Society, since they could by no means prevail on the Indians to learn English, neither young nor old, labored to get some good translations made, of parts of the Scripture at least, into the Indian language; though exceeding improper to convey a due idea of the Christian Doctrines; as being willing by all methods of compliance, to gain something upon them. The Society were very much assisted in this, by Mr. Freeman, a very worthy Calvinist minister. He had been five years minister at Schenectady, to a Dutch congregation, and had been employed by the Earl of Bellamont in the year 1700, to convert the Indians. He had a good knowledge of the dialect of the Mohocks, which is understood by all the Iroquois, who reach near four hundred miles beyond Albany. The Society applied to him for any proper papers wrote in that language, which he might have. He acquainted the Society, that he had translated into Indian the morning and evening prayer of our Liturgy, the whole Gospel of St. Matthew, the three first chapters of Genesis, several chapters of Exodus, several Psalms, many portions of the Scripture relating the birth, passion, resurrection, and ascension of our Lord; and several chapters of the 1st Epistle to the Corinthians, particularly the 15th chapter, proving the resurrection of the dead. He very frankly gave the Society a copy of these translations, which were sent to Mr. Andrews for his help, and they were a great help to him. He used frequently to read some of these to the Indians, and they could comprehend well enough by his reading. But the Soci-

ety were desirous some part of the Scripture might be printed in Indian, and the copies given to the Indians, and they taught at least to read that. Accordingly the Morning and Evening Prayer, the Litany, the Church catechism, family prayers, and several chapters of the Old and New Testament, were printed at New York; the copies were sent to Mr. Andrews, and he gave them to such of the Indians as knew anything of letters. He had hopes now of some success in his mission; several of the women, and some men, began to lead more orderly lives; they were instructed and retained well in their memory, what the chief Articles of our Faith are, and rules of life; a good number was baptized, and particular accounts were sent regularly to the Society. Mr. Andrews was willing to try what good he could do among another nation of the Indians; he traveled to the castle of the Onydans, one hundred miles distant from the Mohocks; the country all the way was a vast wilderness of wood and the road through it a narrow Indian path. He was forced to carry all necessaries with him, and at night to lie upon a bear's skin. When he arrived at the castle, he was visited by more than one hundred people, who seemed all glad to see him; he read several papers to them, staid some time with them, and after instruction, baptized several, whose names have been transmitted to the Society. Mr. Andrews afterwards returned to the Mohocks, his place of residence.

In a short time, the Indians grew weary of instruction; the men grown, would go out in bodies a hunting for several months, and forget all they had been taught; and the young boys when they grew up, were taken out by their fathers to hunt, and so lost all they had got. This roving life utterly destroyed all the missionary and schoolmaster's labors. But besides this difficulty, and the natural averseness of the Indians to learning, two misfortunes happened, which created a jealousy, and afterwards a hatred in the Indians against all the English, as well as against their religion. Some Jesuits, emissaries from Quebeck among the Canada Indians adjoining to the Iroquois, had infused into the minds of those people, that the English did not intend by building a fort among the Iroquois, to teach them their religion, but to cut them all off, at a proper juncture; and that a box had been found accidentally, left by the English, when they attempted Quebeck, containing papers which discovered this intention of the English. The Canada Indians believed this idle story, and spread it among all the Iroquois. This stirred up some jealousy; but a farther misfortune did quite set the Indians against the English. Some of the Tuscarora Indians, who had fled from North Carolina after the war there with the English, came and settled in the country of the Onontages, one of the Iroquois nations, bordering on the Mohocks. These people being enraged at the English, stirred up the Onontages against them, telling them they had been most barbarously used, and drove out of their country, and that the English watched only for an opportunity to extirpate them too. The other Indians were too easily persuaded to believe everything the Tuscarora Indians told them; so that when any of these people came

by the Mohocks' castle, and the Queen's Fort in their way to Albany, to trade and buy themselves necessaries, they used only to mock at Mr. Andrews when he would offer to talk to them about religion; and when he proffered to go to their abode, they absolutely forbade him. In a little time the old Mohocks left off coming to the chapel to Mr. Andrews, and the children came no more to school. Mr. Andrews wrote the Society word of the ill success of his mission, "though he had spared no pains, that the hopeful beginnings proved of no effect at last, and that he began to despair of converting the Indians."

The Society found now, from several accounts, that the mission among the Indians proved fruitless; that it was not possible to teach them the Christian religion, before they were in some degree civilized; and they found the following difficulties did wholly hinder that.

No means could be found to engage the Indians to lead a settled life, to apply themselves to cultivate the ground, to build towns, and to raise cattle. They would still rove through their vast woods many hundreds of miles, depend for their subsistence upon the game they could kill; they would eat all sorts of carrion, and in some long rambles, when by various accidents they could get no game, would kill and eat one another, even their wives, and that without any concern or remorse. Generally half of a hord or nation went out a hunting or a warring upon a neighboring nation together, and in these expeditions forgot all the little they had learned, and at their return were as mere savages as ever. They could not be dissuaded from taking wives, and leaving them at their pleasure; this not only hindered religion from being fixed among them, but was the cause that a great many aged men and women perished miserably, as having no one to take any care of them. They would in their wars use the greatest barbarities, and destroy all the prisoners they could take by such extreme tortures; it would move too much horror in the reader to have them related.

It is true, they were very fond of their children, but they perverted even so good a principle; they would not oblige them to learn any manual art, or our language, but let them live a lazy, bestial life. Nay, some of the young children, who have by chance fallen into the English hands, and lived in families, been taught our language, learnt a decent behavior, and known something of tillage, or a handycraft, when they have grown up, have run wild again, have thrown off their clothes, and chose rather to ramble naked almost in the woods with their own people, than to live a sober and settled life.

But the greatest obstruction to their being civilized, was their greediness of strong liquors, especially rum, and the fatal effect drunkenness hath upon them. When they drink they will never leave off till they have gone to the greatest excess, and in this condition, they are most wretched objects: they grow quite mad, burn their own little huts, murder their wives or children, or one another: so that their wives are forced to hide their guns or hatchets, and themselves too, for fear of mischief. And if the men through this excess fall into any sickness,

they perish miserably, as having no methods of helping themselves by physic or otherwise.

It is indeed matter of great wonder, that these wretched people, who have lived joining to the English settlements so many years, and cannot but observe that the English, by agriculture, raise provisions out of a small spot of ground, to support in plenty great numbers of people; whereas they by their hunting cannot get a wretched subsistence out of all their wilderness of several hundred leagues in extent; should still refuse to till their ground, or learn any manual art; should still live a bestial life, insensible of shame or glory. It is true, the English have taken from them exceeding large countries, yet this, far from being a prejudice, would be a vast advantage to them, if they would but learn the English language, arts, and industry. They have still an immense extent of land, part of which, if duly cultivated, is able to maintain many millions of people more than they are. It might have been imagined the sachems, those petty kings, who were in England in the late Queen's time, should have been so strongly affected with seeing the grandeur, pleasure, and plenty of this nation, that when they came to their own countries, they would have tried to reduce their people to a polite life; would have employed their whole power to expel that rude barbarism, and introduce arts, manners, and religion. But the contrary happened, they sunk themselves into their old brutal life, and though they had seen this great city, when they came to their own woods, they were all savages again.

Mr. Andrews wrote several accounts more in 1718, that all his labors proved ineffectual, the Indians would not send their children to school, and nobody came to the chapel; that four other nations of the Iroquois, as they came by the Mohocks' castle, insulted and threatened him, that the interpreter and schoolmaster perceived all their labor was lost, and that they were frequently in danger of their lives if they went out of the fort. The Society received these accounts with much dissatisfaction, as being extremely contrary to what their good desires had made them hope. However, they were so unwilling to abandon this wretched people to themselves, that they would not dismiss Mr. Andrews from his mission, upon his own representation of his ill success. They wrote to the Governor of New York, Robert Hunter, Esq.; acquainted him with the accounts they had received, and requested the favor of his Excellency, to cause an inquiry to be made, whether Mr. Andrews' labors were so fruitless among the Indians, and submitted it to his judgment to dismiss Mr. Andrews if they should be found so. The accounts transmitted hither were found true upon examination, and Mr. Andrews left that miserable race of men.

CHAPTER XII.

A considerable number of the inhabitants of Boston petition King Charles the Second, that a Church might be allowed in that City, which is granted. Soon after the rise of this Society, several other towns build Churches, and desire Missionaries might be sent to them. The people of Rhode Island build a Church, and have a Missionary sent them. The people of Providence, Narragansett, Newbury, Marblehead, Bristol, Stradford, desire Missionaries, and build Churches; Missionaries are sent to each town, and the Church people increase. Missionaries sent to Fairfield and Braintree. A new Church is built at Boston; Dr. Cutler appointed Minister. Two Schoolmasters supported. Twelve Churches built in this Government.

1. A considerable number of the inhabitants of Boston petitioned King Charles II, about the year 1679, that a Church might be allowed in that City, for the exercise of religion according to the Church of England; which was accordingly granted, and the Church called the King's Chapel. This is the first place where the Church of England worship was exercised in New England. The congregation increased very considerably, and His Majesty King William was therefore pleased to settle a salary of one hundred pounds a year, for the support of an assistant to the Minister of that Church; which Royal bounty is still continued.

2. But soon after the establishment of this Society, when the Reverend Mr. Muirson was sent Missionary to Rye in New York Government, the neighboring people in Connecticut Colony in New England became desirous of having the Church of England worship settled among them too. The people of Stradford, about sixty miles distant from Rye, were very zealous, and requested Mr. Muirson to visit them. Mr. Muirson resolved to make them a visit, and Colonel Heathcote, a worthy gentleman, (frequently mentioned in the foregoing sheets,) of a considerable interest in Westchester County, adjoining to Connecticut Colony, was pleased to honor him with his company in this progress; and afterwards wrote the Society the following account of their reception there. "We found that Colony much as we expected, very ignorant of the constitution of our Church, and therefore enemies to it. The towns are furnished with Ministers, chiefly Independents, denying Baptism to the children of all such as are not in full Communion with them; there are many thousands in that Government unbaptized. The Ministers were very uneasy at our coming among them, and abundance of pains were taken to terrify the people from hearing Mr. Muirson. But it availed nothing, for notwithstanding all their endeavors, we had a very great congregation, and indeed infinitely beyond expectation. The people were wonderfully surprised at the order of our Church, expecting to have heard and seen some strange thing, by the accounts

and representations of it that their teachers had given them. Mr. Muirson baptized about twenty-five, most grown people at Stradford." This was the first step that was made towards introducing the Church worship into this Colony. Mr. Muirson gave the same account of his journey, adding, that the people invited him to come again to them. Accordingly, in April, 1707, he visited them, and Colonel Heathcote was pleased to go again with him. They now found the people much more earnest to have the Church worship settled, and the Independents more incensed; the Ministers and magistrates were remarkably industrious, going from house to house, busying themselves, and persuading the people from hearing Mr. Muirson, and threatening those with punishment and imprisonment who would go to hear him preach. Mr. Muirson describes their opposition in these words. "One of their magistrates, with some other officers, came to my lodgings, and in the hearing of Colonel Heathcote and a great many people, read a paper; the meaning of it was, to let me know, that I had done an illegal thing, in coming among them to establish a new way of worship, and to forewarn me from preaching any more. And this he did by virtue of one of their laws, the words of which, as he expressed them, were these. Be it enacted, &c. '*That there shall be no Ministry or Church Administration entertained or attended by the inhabitants of any town or plantation in this Colony, distinct and separate from, and in opposition to, that which is openly and publicly observed and dispensed by the approved Minister of the place.*' Now, whatever interpretation the words of the said law may admit of, yet we are to regard the sense and force they put upon them; which is plainly this, to exclude the Church their Government, as appears by their proceedings with me. So that hereby they deny a liberty of conscience to the Church of England people, as well as to all others that are not of their opinion; which being repugnant to the laws of England, is contrary to the grant of their charter.

But these methods which the Independents used, were so far from hindering the people from resorting to the Church service, that still greater numbers came; and other towns sent and invited Mr. Muirson to visit them. Particularly the people of Fairfield requested him to come, and he went to them. The Independents refused him and the people the use of the meeting-house, though on a week day. But a gentleman, the chief person in the town, invited them to his house, a great congregation met there, and he baptized a large number. Mr. Muirson made several journies up and down this Colony and was a kind of itinerant missionary. The Independents used all means to obstruct him; Mr. Muirson wrote to the Society, with much concern, an account of the methods taken to hinder the people from hearing him. "The people were likewise threatened with imprisonment, and a forfeiture of five pound for coming to hear me. It would require more time than you would willingly bestow on these lines, to express how rigidly and severely they treat our people, by taking their estates by distress when they do not willingly pay to support their Ministers;

and though every Churchman in that Colony pays his rate for the building and repairing their meeting-houses, yet they are so set against us, that they deny us the use of them though on week days. ——All the Churchmen in this Colony request, is, that they may not be oppressed and insulted over; that they may obtain a liberty of conscience, and call a Minister of their own; that they may be freed from paying to their ministers, and thereby be enabled to maintain their own; this is all these good men desire." This hath been the grievance of the Church of England people from the beginning, and continues so still. Mr. Muirson however continued his labors, and would in all probability have brought great numbers to entire conformity with the Church, but he died soon after in 1709. Colonel Heathcote gave this character of him a little before he died. "He is truly very well qualified for the service, having a very happy way of preaching, and considering his years, wonderfully good at argument, and his conversation is without blemish." Notwithstanding his death, many considerable towns in New England were zealous to have Ministers of the Church of England; particularly Marblehead, the second town in the whole country, Braintree, Newbury, Narragansett, and several others.

3. The Church Wardens of Rhode Island wrote to the Bishop of London, and to the Society, in the year 1702, declaring their early zeal, that though they had not assembled themselves, to worship God after the manner of the Church of England, above four years, they had built a handsome Church. The Society resolved to send a missionary hither, both on account of their being the first, and also a numerous people, settled on a flourishing island. The Reverend Mr. Honeyman was appointed in 1704. He discharged the duties of his mission with great diligence. Though the island was full of persons of many persuasions, especially Quakers, the governor himself being such, yet by his prudent behavior he gave offence to none, and gained many to the Church. He continued there till the year 1708, and then came to England upon his own private affairs, but returned soon to his cure again. There were three little towns on the continent, Freetown, Tiverton, and Little Compton, which had requested a missionary of the Society; Mr. Honeyman was directed to visit them by turns on week-days, till they could be supplied with a minister. Mr. Honeyman frequently crossed over to them, and preached to them in a meeting-house, which he obtained the use of, and which was commodiously situated in the center of three towns. He said, the people at first, though very ignorant and rude in religious matters, were yet very grave and attentive at divine worship. He performed this laborious duty several years. In the year 1712, a missionary was sent to these three towns. Mr. Honeyman began to have a little more leisure; but he was zealous to promote the work he had engaged in, and set up a lecture, and preached once a fortnight at Portsmouth, a town at the farthest end of the island, and soon found very great encouragement to continue it, not any reward, but an unexpected and surprising large audience of people of many persuasions.

About this time he represented also very earnestly to the Society,

the want of a missionary at a town called Providence, about thirty miles distant from Newport, a place very considerable for the number of its inhabitants. Through the want of instruction, the people were become quite rude, and void of all knowledge in religion; yet they were of good and teachable disposition. He visited this place, and preached here to the greatest number of people, that he ever had together since he came to America. He writes thus: "There is great prospect of settling a Church here; and if the Society will send a missionary to a people so much in want, and yet so desirous of receiving the Gospel, perhaps this might prove one of the greatest acts of charity they have even done yet." A little while after he writes thus: "I have preached there again, and the number of people is so increased, that no house there could hold them, so that I was obliged to preach in the open fields. The people are now going about to get subscriptions to build a church. If the Society knew the necessity there is of a missionary here, they would immediately send one. In the mean time, I shall give them all the assistance I can." The Society upon this letter, appointed in the next year (1723,) the Reverend Mr. Pigot missionary there. Besides the faithful discharge of his duty at his own station, Mr. Honeyman hath been farther instrumental in gathering several congregations at Narragansett, Tiverton, Freetown, and at the above mentioned place, Providence. In the year 1724, accounts came, that he had baptized eighty within the two past years, of which nineteen were grown persons, three of them negroes, two Indians, and two mulattoes; and there were properly belonging to his Church at Newport, above fifty communicants, who live in that place, exclusive of strangers. The Church people grew now too numerous to be accommodated with seats in the old church, and many more offered to join themselves to the Church communion. Mr. Honeyman proposed to the Church members, the building of a new church, and subscribed himself £30. The people heartily concurred; and he soon after obtained a thousand pounds subscription for that purpose; but it was estimated the building would cost twice as much, in that country money. However, a sufficient sum was raised, and in the year 1726, the church was completed, and Mr. Honeyman preached in it. The body of the church is seventy feet long, and forty-six feet wide; it hath two tiers of windows, is full of pews, and hath galleries all round to the east end. It is owned by the people there to be the most beautiful timber structure in America. The old church is given the people of the neighboring town of Warwick, who had no church of their own. There are Quakers and two sorts of Anabaptists in Newport, yet the members of the Church of England increase daily; and though there are not four alive of the first promoters of the Church worship in this place, yet there is now above four times the number of all the rest. This last church is generally full. Newport is the chief town in the island, is the place of residence of the governor, is a good compact town, large enough to make a considerable village in England. Mr. Honeyman continues now missionary here, and hath under his care also, Freetown, Tiverton, and Little Compton.

4. Having just mentioned Providence, where Mr. Honeyman had gathered a congregation, and Mr. Pigot was appointed missionary, it may be proper to give next an account of the mission there. The people, as described above, were negligent of all religion till about the year 1722; the very best were such as called themselves Baptists, or Quakers, but it was feared many were Gortonians or deists. This township is 20 miles square, and the present number of inhabitants is about 4000. Out of all these, there was a small number, who in the year 1722, seriously reflecting on that irreligious state wherein they lived, resolved to endeavor to build a church, get a minister, and to live like Christians. They began to gather contributions among themselves; they got £250 they solicited their friends about them; they got £200 from Rhode Island, £100 from Boston, and £20 from other places: with this sum, and about £200 more, which they borrowed, they raised on St. Barnabas day, 1722, a timber building for a church, being sixty-two feet in length, forty-one in breadth, and twenty-six high. The chief contributor was Colonel Joseph Whittle, who gave £100. The Reverend Mr. Honeyman gave £10 and Mr. Macksparran, another of the Society's missionaries, gave £5. The people live dispersed over this large township; they are industrious, employed chiefly in husbandry, and handy-crafts, though very lately they have begun to enter upon foreign trade and navigation. Mr. Pigot, upon his first coming here had not much above one hundred attending Divine worship; however, the numbers increased, and he baptized in less than two years six grown persons, and the communicants were seventeen. And in the year 1727, he baptized eleven children, three grown persons, and the communicants were forty-four. The reader remarks this mission is but just begun, and the Church members are daily increasing.

5. The people of Narragansett county made application to the Bishop of London, about the year 1707, for a missionary, and built a church soon after by the voluntary contributions of the inhabitants. It is a timber building, and commodiously situated for those who generally attend Divine service. It is distant from Providence, the nearest church, twenty-seven miles. This county is above thirty miles long, and between twelve and thirteen broad. There are near four thousand inhabitants, including about two hundred negroes. Their business is husbandry, their farms are large, so that the farmers seem rather grasiers. They live at great distances from each other, and improve their lands in breeding horses, cattle, and sheep, and carry the greatest supply of provisions to Boston market.

The people who appeared at first desirous of the Church of England worship, were but few, but they were very earnest for it. In the year 1717, the Society appointed the Reverend Mr. Guy to that place; he arrived there soon after, and entered upon his mission with much zeal. The members of the Church of England received him with many tokens of joy. They presently provided him with a convenient house, and because it was at some distance from the church, they presented him with a horse; and many other ways showed him marks of their fa-

vor. He was very well respected by the people, and several who lived regardless of all religion before he came, began to be constant attendants at Divine Worship. He resided at Narragansett, (otherwise called Kingston,) and visited by turns the people of Freetown, Tiverton, and Little Compton, and some other places. This mission was very laborious, the places far distant, and the weather here changing suddenly into severe extremes; Mr. Guy contracted indispositions, and found himself not able to bear the fatigue, and was therefore, upon his request, removed to South Carolina in 1719. The Rev. Mr. Honeyman, in the vacancy of this Church, visited the people at times, and kept them together. The Reverend Mr. Macksparran was appointed missionary there in 1720. In the following year, he acquainted the Society, that his congregation, though small at first, consisted then of about one hundred and sixty, with twelve Indian and black servants; that he had baptized thirty persons, six of them of a grown age, between eighteen and fifty, the communicants were but twelve. But the next year, the members of the Church of England increased to two hundred and sixty, and he baptized ten grown persons, and in the following year fifteen grown persons desired and received Baptism, and all the Church people, young and old, amounted to three hundred. Mr. Macksparran continues now in this mission.

6. Newbury Church was built in the year 1711. It is a timber building, fifty feet long, and thirty broad. The Reverend Mr. Lampton was the first sent missionary here, but he staid not long, having contracted a bad state of health. In the year 1715, the Reverend Mr. Lucas was sent thither. His congregation was but small at first, the people having lived long in a disuse of the sacraments, they still continued negligent of them. Mr. Lucas not only by public discourses advised them, but also visited them, and used his best endeavors in private, to convince them of the usefulness and benefit of both those ordinances. He used also to go to Kittery, a neighboring place, and preach there; he had a large congregation several times, near four hundred persons, who expressed a mighty desire to be instructed in the principles of the Church of England. He baptized here many children, and seven grown persons, one of which was fifty, the other sixty years old. Mr. Lucas died soon after. In the year 1720, the Reverend Mr. Matthias Plant was appointed missionary. He was received with much favor and civility by the people of the Church of England. He began to discharge his ministerial office with success, many people showed a great earnestness for the public worship, and more continually were added to them. They contributed their usual rates very frankly to Mr. Plant, and he was so sensible of their favor in many respects, he makes this grateful acknowledgment of it to the Society: "I find both my people, and others of the inhabitants, very civil, and indeed kind to me, several not belonging to my church, contributing something to me; and though my place is reckoned the smallest, I must confess, that the love I have for the people, and the truly good will, and extraordinary civility and kindness I receive from them, makes me to esteem my place as inferior

to none." Mr. Plant continues now in this mission; his congregation now amounts to near two hundred. Some of his hearers come from towns four, five, or six miles distant; and their number is daily increasing.

7. Marblehead is a seaport, the second town in all New England, very considerable for its number of inhabitants, for its commerce, and especially for the fishery carried on there. A great number of these people were desirous to have the Church of England service settled there. In the year 1707, they made subscriptions for building a Church, amounting to £416. They wrote letters to the Bishop of London, and to the Society, acquainting them with their desires of having a minister of the Church of England, and declaring their intentions of building a church. A handsome church was soon after built, and the Reverend Mr. Shaw was sent missionary there, but he did not continue long. He wrote word, he had fallen into many indispositions, by the change of climate, and the severity of the seasons sometimes there, and he removed. The Reverend Mr. David Mossom was settled there in 1710. He began his mission with much diligence; the number of people attending divine worship was but small at first. However, many more conformed daily, and in about two years, the number of communicants were doubled, thirteen grown persons had been baptized, and near seventy infants. The Church at Newbury being about this time vacant by the death of Mr. Lucas, Mr. Mossom visited that people also upon their earnest request, preached and administered the sacrament to a congregation of above one hundred persons. He proceeded with great diligence in all parts of his duty. In the three following years, he persuaded nine grown persons to receive baptism, and the number of communicants in Marblehead, and from the neighboring towns, increased to about fifty. In the year 1725, he acquainted the Society, that in the foregoing year, he had received into the Church five grown persons, two men and three women, and that several other grown persons were preparing for baptism. He had also baptized two negroes, a man about twenty-five years old, and a girl about twelve; and that a whole family in Salem, a neighboring town, had conformed to the Church; so that upon the whole his congregation increased considerably. Mr. Mossom desired to be removed on account of some of his family affairs, and Mr. Pigot was removed from Providence to this place. He hath acquainted the Society, that since his appointment here, the Church hath considerably increased, he had baptized twenty-three grown persons, a great many had joined in communion, and he had reduced many from a disorderly and loose, to a more strict and regular behavior, and by his instructing the youth in the principles of religion, and the doctrines of the Church, he had gathered a large number of catechumens. Mr. Pigot continues now here.

8. The chief inhabitants of Bristol, in the year 1720, wrote very earnest letters to the Bishop of London and to the Society, for a minister of the Church of England, and promised to build a church. Before they had an answer from the Society, they proceeded to get contributions to

build one. Colonel Mackintosh gave the ground the church stands upon, and £200. Several gentlemen, members of the Church at Boston, gave £100, other gentlemen at Newport on Rhode Island, gave £100, the neighboring towns to Bristol gave a small sum, and the remaining sum, amounting to near £1000, was contributed by the people of Bristol. This place is very proper for a church, Bristol being the county town, and situated in the centre of six others, so that the inhabitants of those may resort hither to divine worship. The Reverend Mr. Orem was sent missionary here in 1722. When he arrived here, he found the outside of the church and the steeple only finished. The people received him with great kindness, and there seemed to be a general disposition in the inhabitants, to have the Church of England worship established here. Though the church was not floored, nor the walls plastered, the people were zealous to have Divine service performed in it; which was done, and forms and benches were laid in on Saturday night for the auditory; and a large congregation, between two and three hundred persons, came there; not all inhabitants of Bristol, but a great many from Swansey, Tiverton, and other neighboring towns. In the mean time, workmen were employed continually upon the church. Mr. Orem soon after acquainted the Society that it was finished, being a handsome timber building sixty feet long, and forty broad, that the inhabitants had spared no pains in carrying on the work, and had expended above £1400 that country money, in completing it; that there was a very numerous assembly that attended divine worship every Lord's day, and joined in the service with the greatest gravity and decency imaginable, many of which, before his coming, were entire strangers to the Liturgy of the Church of England. Mr. Orem gained the esteem and affection of the people very much, and proceeded in his mission with success. But about a year after, the Governor of New York, who was acquainted with his merit, invited him to come to New York, and offered him a commission of chaplain to the King's forces there, which Mr. Orem accepted of. The Society would not let this worthy people, who had expressed so hearty an affection for the Church of England, want a minister. The Reverend Mr. Usher was appointed missionary there in the year following. He hath begun his mission with success, much respected by his parishioners, and very diligent in his ministerial office. Eleven grown persons have been received into the Church by baptism, and the communicants are increased. He writes, "There is good reason to expect a numerous congregation here in time; the people, though at first they were not enough acquainted with the doctrines of the Church, yet since they have had an opportunity of being better instructed, they have, by God's blessing, heartily embraced her communion, and seem to be stedfastly grounded in her faith." The town or chief body of people, living near together, extends about a mile in length, and a quarter in breadth. The farmers live at a greater distance, some three or four miles off. A church here seems very necessary, for the very next church is thirteen miles distant, and it would be very difficult to go there, especially for the young and the old, because of a troublesome ferry which must be

crossed, and of the deep snows which often fall in the winter times in those parts, and render all traveling exceeding difficult. Mr. Usher continues now missionary here.

9. The people of Stratford in Connecticut colony, about the year 1708, expressed an earnest desire of having the Church of England worship settled among them. I mentioned a little above, that Mr. Muirson and Colonel Heathcote visited this town in 1706, and they both wrote to the Society very much in favor of this people, desiring a missionary might be sent them. Robert Hunter, Esq., the Governor of New York, wrote thus concerning them in 1711: "When I was at Connecticut, those of our communion at the Church of Stratford, came to me in a body, and then, as they have since by letter, begged my intercession with the venerable Society and the Right Reverend the Lord Bishop of London for a missionary; they appeared very much in earnest, and are the best set of men I met with in that country." The Society have had many other advantageous representations of them from their missionaries and others. However the Society could not send a missionary here till the year 1722, so much were they engaged in supplying other places. The Reverend Mr. Pigot was sent missionary here, and so heartily were the people inclined to the Church of England, that the disappointment of having no missionary for near twenty years, did not make them change their well-grounded judgment. They received Mr. Pigot with all kindness, and immediately sat about building a place for public worship. Accordingly Christ's Church in Stratford was founded in 1723, and the building carried on and completed, partly at the charge of the Church of England members there, partly by the liberal contributions of pious gentlemen of the neighboring provinces, together with the bounty of some travelers, who occasionally passing by contributed. It is a timber building, small, but neat, forty-five feet and a half long, and thirty broad, and twenty up to the roof.

The first people who strove to have the Church worship settled here, were about fifteen families, most tradesmen, some husbandmen, who had been born and bred in England, and came and settled here. They, by their discourses about the Church service, first turning their neighbors' thoughts this way. When Mr. Pigot first came here, he had one hundred and fifty hearers, and twenty communicants, and soon after thirty; he was very diligent in his mission, and extended his labors to several neighboring towns. He preached at times at Fairfield, which was eight miles distant from his abode, at Newton, which is twenty miles off, and at Ripton, at the same distance, and administered both sacraments at each place. In eighteen months of his continuance here, he brought over many to the Church, the communicants increased to seventy-nine, he baptized fifty-seven children, and six grown persons. He desired, upon the account of some necessary family concerns, to be removed to Providence, and was so. The Rev. Mr. Johnson was appointed to succeed him in 1723. He was one of those three gentlemen, who left the Independent persuasion, and came to England for Episcopal Ordination in 1722, of whom more will be said a little lower.

He was known to, and much esteemed by the people at Stratford. He sat about the duties of his ministry with diligence, his congregation daily increased. In the year 1725, the number of communicants in Stratford, and from the neighboring towns, rose up to near one hundred; about thirty of which had been persuaded to a conformity by Mr. Johnson; and in the year 1727, they increased to one hundred and fifty; a great increase in five years' time, from there being few or none communicants in this place.

It was very necessary to have a church built at Stratford. That township is ten miles square, and there was no church westward, within forty miles, (except lately one at Fairfield, which is eight miles off,) none eastward, within one hundred miles, and there is no church at all, northward. Stratford lies upon the sea-coast, and directly over against it to the southward, lies Brookhaven, upon Long Island, about twenty miles distant from Stratford. If there were no Missionary here, a very great body of people would be destitute of the means of public worship. The towns in this country lie thick, scarce any at above ten miles distant, some not five miles off each other. Some of these towns also, have several little villages belonging to them. Most of the towns consist of two, three, or four hundred families. Though scarce any of them live contiguous, yet the main body of the people of a town, live in near neighborhoods. The roads are generally well cleared, and much used. It is a fruitful and thriving country. Mr. Johnson continues now in this mission.

10. The Rev. Mr. Caner hath been appointed lately Missionary to Fairfield in Connecticut; the Society have received accounts from him, that the people of the Church Communion increase considerably, and that he hath a prospect of good success in his mission. The Rev. Mr. Miller was also appointed Missionary at Braintree, about the same time; no particular accounts of his labors have yet been transmitted from him.

11. The members of the Church Communion at Boston, the capital of this country, and where the Church service was first settled, were now very much increased; and in the year 1722, agreed to build another church at Boston. The Rev. Mr. Miles, Minister of the King's Chapel there, having observed his church was much too small, called his congregation together, and represented the matter to them. They were all unanimous of opinion, the present church was not sufficient, and that it was necessary to build another. They presently chose a committee to take in subscriptions, for the carrying on of this work. A handsome church hath been since built, and Mr. Cutler appointed Missionary there.

Mr. Cutler was bred in the Independent way, became a noted preacher, and was afterwards advanced to be President of Yale College in New England; a station of credit and profit. He discharged the duties of his place with reputation to himself, and to the public satisfaction. He continued several years in this post; but began, upon more mature considering, to think it his duty to leave the Independents, and join in communion with the Church of England. Several other Independent

teachers, men of allowed characters for virtue and learning, were of the same sentiments. Particularly Mr. Brown, Tutor in Yale College, Mr. Johnson and Mr. Wetmore. Mr. Cutler, Mr. Brown, and Mr. Johnson, resolved to conform to the Church of England, though at the loss of the preferment they had in the Independent way; and, accordingly, in the year 1722, at a public Commencement at Yale College, in New Haven, they declared their conformity to the Church of England, laid down their preferments, and came to England for Episcopal Orders.

The new church at Boston was now building, and all the members of the Church of England had a just value for these gentlemen's integrity; they thought Mr. Cutler had sacrificed a very valuable interest, to a good conscience, and agreed to choose him minister of their new church, when it should be built. They wrote very earnest letters to the Bishop of London, and to the Society, requesting their favor to Mr. Cutler, and praying the Bishop of London to license him to the new church at Boston. The Society at this time knew nothing of Mr. Cutler, or the other gentlemen, but letters came from the members of the church at Newport, and several of the Missionaries, giving an account of their leaving the Independents. They all three received Holy Orders, but Mr. Brown died soon after; Mr. Cutler and Mr. Johnson, by their behavior here, appeared to deserve the character they brought from abroad. While they were in England, they visited our Universities, and were received by the Vice-Chancellor of each, and the heads of houses, with peculiar marks of regard and esteem. Mr. Cutler, the elder gentleman, had the Degree of Doctor in Divinity conferred upon him, and Mr. Johnson, that of Master of Arts, by both Universities.

Dr. Cutler soon after went over to New England to his church at Boston. The building was finished in a little above a year. It is a handsome brick church, seventy feet long, and fifty wide, thirty-five high, the walls two feet and an half thick; the steeple's area is twenty-four feet square. As soon as it was fitted to have Divine service performed in it, a numerous congregation of people, both from Boston, and the neighboring towns, attended the public worship there, particularly from Charlestown, which is separated from Boston by a considerable river. At the opening of this church, the usual audience was about four hundred persons, but they increased continually, and now amount to near eight hundred commonly. The members of this church have, in many respects, approved themselves a worthy people, very devout in the public worship, and conscientious in their lives and actions; their children are brought regularly to baptism, and the communicants have lately amounted to about eighty. Dr. Cutler hath also instructed several grown persons in the duty and benefit of baptism, and administered it to them. He continues now in this mission.

The Society have also maintained a schoolmaster for several years at Boston, to teach the poor children to read, write, and cypher, and have lately appointed Mr. Delpech to be schoolmaster at Narragansett. They have also by their Missionaries distributed above eleven thousand

volumes of books, besides large numbers of small tracts, among the poorer people. The members of our communion have expressed a hearty zeal for it, and have, by voluntary contributions, built twelve churches in this Government.

CHAPTER XIII.

The Society's method of managing this Trust. Their more special Rules and Orders, relating to themselves and to their Officers.

After the foregoing relation of the endeavors of the Society to propagate the Christian religion by their missionaries abroad, there remains only one thing more to be done; namely, to give the reader an account of the Society's manner of transacting business at home. This is a piece of justice due to the public: they ought to have an authentic and satisfactory account, how so great a trust is managed; through whose hands, and after what manner, the administration of this charity passes; how open and unsuspicious the method of doing business is; and how disinterested the persons are, who have the direction of it. The persons are, the Bishops of England, several eminent gentlemen and merchants, and many of the clergy. They are all so far from having any private interest in it, that they are the only certain benefactors to it; for no one is admitted to be a member, who hath not been a benefactor, or who doth not become a contributor of an annual sum, and their subscriptions are the chief certain fund. At every meeting of the Society, all the members are summoned to attend; and the manner of transacting all business is, by a majority of votes; but upon any debate arising, the question is decided by balloting. The Society have made several by-laws or rules for their own conduct, that nothing might be done without mature deliberation, to prevent any matter of weight being passed by themselves suddenly, and upon surprise. I shall give the reader their most material rules in their own words.

The principal rules in the charter relating to the management of this trust are these:

That the Society meet upon the third Friday in February yearly, between the hours of eight and twelve in the morning; and they, or the major part of them that shall then be present, shall choose one President, one or more Vice-Presidents, one or more Treasurers, two or more Auditors, one Secretary, and other Officers for the year ensuing, who shall respectively take an oath for the due execution of their respective offices.

That if any officer die, or be removed, the President, or one of the Vice-Presidents, may summon the members to meet at the usual place of the annual meeting of the Society, and choose another in his place.

That the Society meet on the third Friday in every month, and oftener if occasion requires, to transact the business of the Society, and may at any such meeting elect persons for members.

That no act of the Society be valid, unless the President, or one of the Vice-Presidents, and seven other members, be present.

That at any meeting on the third Friday in the months of November, February, May, and August, yearly, and at no other meetings, the Society, or the major part then present, may make by-laws, and execute leases.

That the Society may depute such persons as they shall think fit, to take subscriptions, and collect monies contributed for the purposes of the Society.

That the Society shall yearly give an account in writing, to the Chancellor, or keeper of the great Seal, the Chief Justices of the King's Bench and Common Pleas, or any two of them, of all the monies received and laid out, and of the management of the charities.

The principal by-laws or rules made by the Society are these.

That the form of the oath to be tendered to all the officers of the Society, before they be admitted into their respective offices, be as follows:

I, A. B. do swear that I will faithfully and duly execute the Office of ——— of the Society for the Propagation of the Gospel in Foreign Parts, according to the best of my judgment. So help me God.

That there be a sermon preached before the Society on the third Friday in every February, and that the Preacher and place be appointed by the President.

That no sum or sums of money exceeding ten pounds, (excepting yearly salaries to Missionaries, &c.) be disposed of at any meeting, unless fourteen members of the Society be present.

That proper and significant heads of the several orders and resolutions of the Society, be taken by the Secretary.

That the minutes of the last day, and the minutes of the intermediate Committees be read before the Society enters upon new business.

That the Secretary do from time to time, lay before the Lord Archbishop of Canterbury, and Lord Bishop of London, copies of the minutes taken at the meetings of the Society.

That a Committee of the Society be appointed to receive proposals that may be offered to them, for the promoting the designs of the Society, and to prepare matters for the consideration of the Society.

That such members of the Society as come, or any three of them, be the said Committee: That the said Committee meet at the Secretary's house in Warwick-Court, the Monday immediately preceding the General Meeting (and oftener if necessary) at four in the afternoon.

That no motion for money or books be originally made or received at the Committee.

That the President or Standing Committee, when five are present, may have power to appoint a meeting of the Society on extraordinary occasions.

That no person be admitted a member of the Society, till he be proposed at three general meetings.

That elections of members, and all other matters that are put to the question be determined by balloting.

That no persons be admitted members of the Society, unless they consent to subscribe something annually for promoting the designs of the Society, except such as have been benefactors.

That when any person is proposed for a member of the Society, the name of the person that proposed him, be entered in the journal at the same time.

That at every election of Auditors, one of the former year be always chosen, as an Auditor for the year ensuing.

That the accounts of the Society be audited yearly in January.

That every audit be fairly entered into a book kept for that purpose by the Secretary, and examined and subscribed by the respective Auditors.

That the Auditors be summoned within a month after every audit, to examine the audit after it is entered into the book of Audits, and to sign the same.

That the Auditors do yearly direct an account to be prepared of all monies received and laid out, and of the management and disposition thereof; and see that copies of such account be yearly given, according to their Charter. And that such account be entered into a book to be kept for that purpose.

That the Treasurer, or Treasurers, shall be trusted with the monies of the Society, upon his or their giving such security as the Society shall approve.

That the Auditors see the Treasurer seal his bond.

That the Auditors in their reports, enter the names of all such subscribers, as have not completed their payments to the Quarter-day before the audit; and that the particulars of the said report do always lie on the table.

That all benefactions and entrance money be registered in a book kept for that purpose; and that at every monthly meeting of the Society, the Treasurer, if present, shall charge himself under his hand, in the same book, with all such receipts: which book, at every audit shall be laid before the Auditors.

That the Treasurer do always in his accounts mention the date of the order upon which he acts.

That as soon as the Treasurer's accounts are audited, the several receipts and vouchers of disbursements for the particular sums in the said audited accounts, be delivered up by the Treasurer, to be kept by the Society.

That the state of the Society's affairs with regard to their expenses and present cash, be laid before the Society at every quarterly meeting.

That the Secretary be always present at the audit.

That the Secretary keep a Register of all the books allowed to Missionaries or other persons; in which the Missionary's or other person's name, place of abode, and the time when he received the said books, are to be entered; excepting the Society's Anniversary Sermons, and other small tracts and papers which are to be given away abroad.

That all letters from Missionaries or others, of business that concerns the Society, be directed to the Secretary of the Society.

That the Secretary do prepare an abstract of the most material transactions of every year, which, after it hath been approved of by the Society, shall be published at the end of the Anniversary Sermon.

That there be but one Messenger, and that he be obliged to give sufficient security for the monies he shall receive on the Society's account, within one month at farthest after his election into the office.

That the Messenger give receipts in his own name, for the monies he shall receive from the members; and that he pay the said monies to the Treasurer, taking his receipt for the same, which shall be a sufficient discharge.

That the Messenger attend the Secretary every Monday, Wednesday and Friday, and at such other times as the business of the Society shall require, and the Secretary shall appoint.

THE CONCLUSION.

The three principal articles proposed to be treated of here, being now gone through; namely, the occasion for establishing this Society, the success of the Missionaries abroad, and the management of this trust at home, may we not upon the whole justly think there hath appeared a peculiar hand of Providence in guiding and prospering this good work; when we reflect, that this Society hath, by the help of a

mere providential income, arising from unforeseen donations and legacies, together with the subscriptions of their own members, been able to carry on a work which seems to require a certain public revenue for its support. The success of the Society's labors hath exceeded their first hopes. The Church of England hath been by law established in some Colonies; in others, numerous congregations of people have been gathered, who have had the benefit of the administration of God's Word and Sacraments; above sixty churches have been built, a very great body of people have been instructed; many schools have been opened for the training up of children and youth in the knowledge of the Christian Faith, and with convenient learning; and above eight thousand volumes of books, besides above one hundred thousand small tracts, of devotion and instruction, have been dispersed among the inhabitants.

In justice and honor to the Colonies it must be remarked here, how much they deserved this help of their countrymen. Great numbers of the most worthy persons in the richer Colonies showed a very earnest and sincere zeal to have the Church of England settled among them; nay, in some Colonies, during their unsettled state, many poor inhabitants, who had scarce built themselves houses, contributed towards building churches. They have been liberal in their poverty; and that Providence which hath in so early a season disposed them to be a religious people, seems by that to design them hereafter to be a great and flourishing people.

The propagation of the Gospel, the spreading of the Christian Faith, and settling of the Church of England in the Colonies, containing now a great body of people, is plainly a work of so great excellency, it needs no words to recommend it to a Christian. Especially if it be farther considered, that the numerous posterity of the present inhabitants will derive their knowledge of the true Christian Faith, from the labors of this Society; when those vast tracts in America, now waste deserts and wildernesses, may, ages hereafter, become cultivated and fruitful countries, covered with cities and towns, and filled with nations of Christians.

In gratitude to the memory of the founder of this Society, King William the III, it may not be improper to conclude this treatise, with remarking to the reader, the erecting of this corporation, was among the last public actions of his heroic life. After having rescued the Protestant religion in Europe, and saved the Church of England here, he did by this last act, as it were, bequeath it to his American subjects, as the most valuable legacy, and greatest blessing.

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